

# Daawat e Ilallah

Aur

## Daai Ke Ausaaf



Musannif

**Allama Abdul Aziz bin Abdullah bin Baaz**  
(rahimahullah)

Mutarjim

**Shaikh Abu Adnan Muneer Qamar**  
Hafizahullah

Roman Transliteration

**Rehan Syed Barey**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Translitrators Note:

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. أَمَّا بَعْدُ:

Daawat e Ilallah, ye Allah ke Rasool Muhammad (s) aur unke muttabieen ka raasta hai. Jaisa ke irshad e Baari Ta'ala hai:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

(Aye Nabi (s)!) Keh Deejiye, Yehi Meri Raah Hai, Main (tumhe'n) Allah Ki Taraf Bulaata Hoo'n, Main Aur Wo Log Jinho'n Ne Meri Ittiba Ki, Baseerat Par Hain Aur Allah Paak Hai Aur Main Mushriko'n Mein Se Nahi. (Surah Yusuf: 108)

Daawat e Ilallah, yaane logo'n ko islam ki sahih taalimaat ki taraf raaghib karte hue Allah aur Islam ki taraf bulaana.

Is chote, magar jaame risaale mein musannif Allama Abdul Aziz bin Baaz (rahimahullah) ne ahem nukaat ki shakl mein daawat e deen se mutaalliq shaamil kiya hain. Jaise Daawat e Ilallah ki sharai haisiyat, uski fazeelat, usloob e daawat, kis cheez ki taraf daawat di jaae, waghaira. Iske saath thi zaroori tha ke daawat dene waale, yaane daai ke ausaaf (qualities) ko bhi bayan kiya jaae, musannif ne un points ko bhi mudallal tariqe se is kitab mein bayan kiya hai.

Is kitab ka pehla roman edition, 2019 mein mukammal hua aur online upload kar diya gaya. Ab usi edition mein maujood ghalatiyo'n ki islaah ke baad, mushkil alfaaz ke mafhoom ke alaawa ahadees aur aqwaal ke arbi matan ko bhi shaamil kiya gaya hai. Is roman edition mein maujood tamaam Qurani aayaat ko <https://quranwbw.com/> se liya gaya hai, aur ahadees aur aqwaal ke arbi matan ko urdu pdf dekh kar type kiya gaya hai.

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Aap se adaban guzaarish hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye. Allah meri is koshish ko meri aur logon ki islaah aur ukhrawi kaamyabi ka zariya banaae aur qubool farmaae. Aameen

وَصَلَّى اللّٰهُ عَلٰى نَبِيِّنَا مُحَمَّدٍ وَاٰلِهِ وَاَصْحَابِهِ وَسَلَّمَ.

Duaao'n ka taalib,

**Rehan Syed Barey**

Riyadh, Saudi Arabia

May 13, 2025 - 15 Dhul Qada 1446

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## Taqdeem:

إِنَّ الْحَمْدَ لِلَّهِ ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ، أَمَّا بَعْدُ :

Qaraeen-e-Ikraam! Assalamualaikum wa Rahmatullahi wa Barakatahu, Ye kitab do (2) risaalo'n par mushtamil hai. Ek ka unwaan 'Ad-Daawah Ilallah wa Akhlaaq ad-Duaat' 'الدعوة الى الله و اخلاق الدعاء' "Daawat-e-Ilallah Aur Daai Ke Ausaaf" aur doosre risaale ka naam 'Wujoob al-Amal bis-Sunnah wa Kufr Min Ankaraha' 'وجوب العمل بالسنة و كفر من انكرها' "Muqaam-e-Sunnat Aur Fitna Inkaar-e-Hadees" hai. Jiska do-harfi khulaasa ye hai ke hadees-o-sunnat par amal waajib hai aur jo unka inkaar kare wo kaafir, daaera-e-islam se khaarj hai.

Ye dono risaale *Samaaha ash-Shaikh Abdul Aziz bin Baaz* ربيع الثانی کی tasaneef hain. Mausooif kisi taaruf ke mohtaaj nahi. Duniya-e-islam aapko jaanti, pehchanti hai. Wo Saudi Arab ke Mufti-e-Aazam aur Idaara Daawat-o-Tabligh ke Raees-e-Aala hain. Jiski branches Pakistan, Britain, Africa, gharz poori duniya mein phaili hui hain.

Doosra risala jis mein hadees-o-sunnat ke waajib ul amal hone ke dalaail quran-o-sunnat se pesh kiye gae hain. Ye har musalman jaanta hai ke sunnat ke baghair deen naa-mukammal hai. Jis tarah Allah Ta'ala ne Quran-e-Majeed ki hifaazat apne zimme li hai, aise hi Allah Ta'ala ne hadees-o-sunnat ki bhi hifaazat farmaai hai.

Agar hadees na ho to Quran-e-Majeed ki bahut si aayaat ka mafhoom samajh mein nahi aasakta. Jaise Namaz, Roza, Hajj aur Zakat waghaira ke masaail-o-ahkaam hain, isi tarah hi baaqi sab masaail hain, jinhe'n hadees-e-shareef ne bayan kiya hai. Masalan ek (1) aadmi ka ek (1) waqt mein phoophi aur bhatiji, khaala aur bhaanji ka nikah mein rakhna najaaiz hai. Halaanke isko Quran-e-Majeed ne bayan nahi kiya.

Har musalman ka imaan hai ke Rasool Allah ﷺ deen ke maamle mein apni taraf se bilkul kuch nahi farmate the, balke Aap ﷺ par har deeni maamla mein wahee naazil hoti thi. Jaisa ke Allah Ta'ala ne farmaya:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ

Aur na Wo Apni Khwahish Se Koi Baat Kehte Hain. Wo To Sirf Wahee

Hai, Jo Utaari Jaati Hai. (Surah an-Najm: 3-4)

Haafiz Ibne Kaseer رحمہ اللہ muqaddama-e-tafseer mein likhte hain:

وَالسُّنَّةُ تَنْزِيلٌ عَلَيْهِ بِالْوَحْيِ كَمَا يَنْزِلُ الْقُرْآنُ إِلَّا أَنَّهُ لَا تُتْلَى كَمَا يُتْلَى الْقُرْآنُ.

“Sunnat bhi munazzal minAllah hai. Quran ki tarah sirf quran ki tarah sunnat ki tilaawat nahi ki jaati”.

Isi liye Allah Ta’ala ne baar-baar quran mein hukm farmaya hai:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ.

Allah Ki itaa-at Karo Aur Uske Rasool Ki itaa-at Karo. (Surah an-Nisa: 59)

Doosri jagah farmaya:

وَمَا أَتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Jiska Hukm Tumhe’n Rasool De’n, Us Par Amal Karo Aur Jisse Roke’n Ruk Jao. (Surah a-Hashr: 7)

Isse saabit hua ke sunnat ek ahem aur bunyaadi masdar-e-shariyat aur waajib ul amal hai aur uska inkaar kufr hai.

Ham apne mohtaram Maulana Muhammad Muneer Qamar ke mashkoor hain ke unho’n ne in dono risaalo’n ko urdu qaalib<sup>1</sup> mein dhaal kar bahut se urdu-daa’n hazraat ke liye ye kaam asaan kar diya, ke unhe’n apni zabaan mein padhkar un par amal-paera ho sake’n.

جَزَاهُمْ اللَّهُ خَيْرًا

Aur ham apne idaara (Al Idaara al-Islamiya lit Tarjama wat Taaleef, Hajiabad, Faislabad) ki taraf se inhe’n shaaya karke apne liye saadat samajhte hain. Allah Ta’ala hamare is amal ko qubool farmae. Ameen

*Haafiz Muhammad Aslam*

Mudeer Idaara al-Islamiya, Hajiabad, Faislabad

Muballigh Markaz ad-Daawah wal Irshad Bil Fujairah, Muqem Sharjah, UAE

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<sup>1</sup> T: Saancha, dhaancha, jism, shakl-o-soorat [RKT]



## Guftani

Mufti-e-Aalam-e-Islam, Samaaha ash-Shaikh Allama Abdul Aziz bin Abdullah bin Baaz رحمۃ اللہ علیہ ke qalam-e-raasikh se nikle hue do (2) ahem-tareen maqaalo'n ka Urdu tarjuma aapke haatho'n mein hai.

Pehla maqaala (Daawat-e-Ilallaah) daawat-o-Tableegh-e-Deen ki zaroorat-o-ehmiyat aur daai-o-muballigh ke ausaaf-o-akhlaaq se mutaalliq hai. Jis mein Samaha ash-Shaikh Bin Baaz رحمۃ اللہ علیہ ne maidaan-e-daawat-o-irshad mein kaam karne waale duaat-o-muballigheen ke liye quran-o-sunnat ki raushni mein ek (1) akhlaaqi meyaar muqarrar kar diya hai. Jiske baghair na sirf tarweej-e-deen-o-ishaa-at-e-islam ka amal baar-aawar<sup>1</sup> nahi hota, balke tashkeek-o-tanfeer<sup>2</sup> badh jaati hai. Lihaaza ye maqaala Ulama-e-Kiraam aur muballigheen-e-azzaam se khusoosi tawajjo ka taalib hai. Is risaala ka Urdu tarjuma Allama Ihsaan Ilaahi Zaheer رحمۃ اللہ علیہ ke daur mein unke mahnaama "Tarjuman ul Hadees" mein qist-waar shaaya hua tha.

Doosra maqaala (Muqaam-e-Sunnat) hujjiyat-e-hadees aur taazeem-e-sunnat se mutaalliq hai. Us maqaale ki ehmiyat urdu-daan tabqa ke liye aur bhi ziyaada hai. Kyouнке barre-sagheer mein fitna inkaar-e-hadees ke kul purze bade zor-o-shor se masroof-e-amal hain, jinka sarghana Parvez Ahmad tha. Jo apne afkaar-e-baatila ki ishaa-at aur hadees-o-sunnat-e-rasool ﷺ par rakeek<sup>3</sup> hamle karne aur keechad uchaalne ke liye Lahore se apna organ hafta-roza "Tuloo-e-Islam" nikaalta raha hai, jo-ke ab bhi nikal raha hai.

Us maqaale ko ba-khoobi samajh lene ke baad koi shakhs bhi un munkireen-e-hadees ke daaera fasoo'n<sup>4</sup> aur unke bichaae hue daam-e-ham-rang-e-zameen<sup>5</sup> mein nahi phans sakta.

Maujooda daur mein is risaale ki ehmiyat is etebaar se aur bhi badh gai

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<sup>1</sup> T: (بار آور) Natija-khez, kaamyaab, phal dene waala [RKT]

<sup>2</sup> T: Shak mein daalne ka fe'l ya amal, shak-o-shubha [FL] tanfeer= Bezaar hona, bhaagna [RKT]

<sup>3</sup> T: (زکیک) Ghatiya, adna darje ka, baareek, thin, shallow, shameless, disgraceful [RKT]

<sup>4</sup> T: (دائرۂ فسوں) Yahan murad hai, Munkireen-e-hadees ke pahelaae hue baatil nazariyaat ya dhoke [RSB]

<sup>5</sup> T: (دام ہم رنگ زمین) Zameen jaise ham-rang jaal/phande [RSB]

hai, ke aaj kal munkireen-e-hadees (Abdullah Chakdaalwi, Parwez Ahmad, Professor Rafiullah Shahab waghaira) ke alaawa bade-bade jubba-o-dastaar waale aur abaa’o-n-o-qabaa’o-n mein malboos “Ahle sunnat” kehelwaane waalo’n ne bhi tehreek-e-amal bil-hadees ke khilaaf ek mahaaz qaayam kar liya hai aur wo logo’n ko ye baawar karwaane par tule hue hain ke hadees (nauzu-billah) aag hai aur hadees (nauzu- billah) shaitan ke kisi ande bacche ka naam hai, waghaira waghaira.

Hadees se logo’n ko mutanaffir karke dukane’n chalane ka ye ghinauna andaaz aaj se pehle shayad kisi bhi daur mein nahi apnaaya gaya hoga. Agar kisi ko is rupiye par shak ho to barre sagheer mein apne “karobaar” ko sahara dene ki koshish se mutaaliqa taqreero’n ke cassette muhiyya kiye ja sakte hain, jo badi-badi conference mein ki gae’n.

Al Idaara al-Islamiya ke mudeer Maulana Hafiz Muhammad Aslam Saahab, Rukn Saudi Islamic Mission baraae Muttahida Arab Imaraat, Markaz Al-Fujaira ki masaai jameela laayaq sad-tehseen-o-tabreek hain. Ke wo in aur aise hi baaz deegar ahem maqalaat-o-risaala-jaat ki tabaa-at-o-ishaa-at ka ehtemaam karte rehte hain.

فَجَزَاهُ اللَّهُ فِي الدَّارَيْنِ وَوَقَفْنَا وَإِيَّاهُ لِمَا فِيهِ خَيْرُ الْمُسْلِمِينَ.

Wassalamualaikum wa Rahmatullahi wa Barakatahu

Abu Adnan Muneer Qamar Nawabuddin

United Arab Emirates①

14th Shawwal 1402h – Aug 7th, 1982CE

(Saabiq) Mutarjim Mahkama Sharaiyya, Ummul Quwain, UAE.

Tarjuman, Supreme Court, Al Khobar

Daaiya Mutaawin Maraakiz daawat-o-Irshad

Ad Dammam, Ad Dahran, Al Khobar, Saudi Arabia

① • In dono risaalo’n ko ab ham Maktaba Kitab-o-Sunnat, Rehan Cheema, Sialkot aur Tauheed Publications, Bangalore se shaaya kar rahe hain. Albatta “Taqdeem” ko mamuli tarmeem aur “Guftani” ko baaz zaroori izaafon ke saath is doosre edition (1424h 2003CE) mein bhi shaamil-e-ishaa-at karke unhi par hi iktifa kar rahe hain. Aur naya muqaddama likhne ki zaroorat nahi samajhte. Aur ye baat kehna koi zaroori nahi ke pehle edition mein paai jaane wali tamaam kotahiyo’n ka ham ne hattal-maqdood izaala kar diya hai. وَالْكَمَالُ لِلَّهِ وَحْدَهُ (Abu Adnan) •

## Daawat-e-Ilallah Aur Daai Ke Ausaaf

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَلَا عُذْوَانَ إِلَّا عَلَى الظَّالِمِينَ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهُ الْأَوَّلِينَ وَالْآخِرِينَ وَقَيُّومُ السَّمُوتِ وَالْأَرْضِينَ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَخَلِيلُهُ وَأَمِينُهُ عَلَى وَحْيِهِ أَرْسَلَهُ إِلَى النَّاسِ كَافَّةً بَشِيرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ سَارُوا عَلَى طَرِيقَتِهِ فِي الدَّعْوَةِ إِلَى سَبِيلِهِ وَصَبَرُوا عَلَى ذَلِكَ وَجَاهَدُوا فِيهِ حَتَّى أَظْهَرَ اللَّهُ بِهِمْ دِينَهُ وَأَعْلَى كَلِمَتَهُ وَلَوَكِرَهُ الْمُشْرِكُونَ وَسَلَّمْ تَسْلِيمًا كَثِيرًا ! أَمَّا بَعْدُ :

Beshak Allah Subhanahu wa Ta'ala ne jinn-o-ins ko is liye paeda farmaya ke wo us yaka-o-tanha zaat-e-baa-barakaat ki ibaadat kare'n, jiska koi shareek nahi. Uske amr-o-nahee ki taazeem kare'n aur uske asma-o-sifaat ko pehchaane'n. Jaisa ke Allah Azzwo Wajal ka irshad hai:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٧١﴾

Maine Jinn-o-Ins Ko Is Liye Paeda Kiya Hai, Taake Wo Meri Ibaadat Kare'n. (Surah adh-Dhariyaat: 56)

Aur Irshad-e-Baari Ta'ala hai:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٧٢﴾

Aye Logo'n! Apne Is Rabb Ki Ibaadat Karo Jisne Tumhe'n Aur Tumse Pehle Ke Logo'n Ko Paeda Kiya, Yehi Tumhara Bachaao Hai. (Surah al-Baqara: 21)

Aur farmaan-e-Ilaahi hai:

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمُوتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يُتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِيَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿٧٣﴾

Allah Wo Zaat Hai, Jisne Saat (7) Asmaano'n Ko Zameen Se Bhi Maanind Unki Utaarta Hai, Hukm Uska Darmiyan Unke Taake Tum Jaan Lo Ke Allah Ta'ala Har Cheez Par Qaadir Hai Aur Ye Ke Allah Ta'ala Ka Ilm Har Cheez Par Muheet Hai. (Surah at-Talaaq: 12)

In aayaat mein Allah Paak ne waazeh farma diya hai ke usne makhluqaat ko is liye paeda farmaya, taake uski ibaadat-o-taazeem ki jaae aur uske

awaamir-o-nawaahi<sup>1</sup> ki itaa-at ho. Kyouнке ibaadat dar-asal us zaat-e-Baari Ta'ala ki tauheed-o-itaat aur uske awaamir-o-nawaahi ki taazeem hi ka doosra naam hai aur Allah Ta'ala ne ye bhi bayan farmaya hai ke usne arz-o-samaa aur unki pehnaaiyo'n ki tamaam makhluqaat ko is liye takhleeq farmaya hai, taake ye baat roz-e-raushan ki tarah waazeh ho jaae ke wo har cheez par qadir-e-mutlaq hai aur uska ilm har shae par muheet hai.

Is se maaloom hua ke makhluqaat ki takhleeq-o-ejaad ki ek hikmat to ye hai ke Allah Ta'ala ki zaat-e-giraami asma-o-sifaat ke saath pehchaani jaae. Aur ye ke wo har cheez par qadir hai aur ye ke Allah Jalla wa A'laa<sup>2</sup> har cheez ko jaanne waala hai aur un makhluqaat ki ejaad ki ek (1) hikmat ye bhi hai ke wo uski ibaadat kare'n. Uski taqdeem-o-taqdees<sup>3</sup> bayan kare'n aur uski azmat-o-buzurgi ke saamne farotani-o-inkisaari<sup>4</sup> aur aajizi ikhtiyaar kare'n.

Jabke ibaadat naam hi Allah Jalla Shaanahu<sup>5</sup> ke saamne khushu-o-khuzoo aur aajizi-o-khaksaari apnaane ka hai aur jin ahkaam-o-awaamir ko bajaa laane aur jin mamnooat-o-nawaahi ko tark karke par mabni wazaaif-o-aamaal ka Allah Ta'ala ne jinn-o-bashar ko hukm farmaya hai. Unka naam ibaadat sirf is liye hi to rakha gaya hai ke wo Allah Azzwo Wajal ke saamne khushu-o-khuzoo aur aajizi-o-inkisaari ke saath baja laae jaate hain.

## Daawat-e-Ilallah Ka Nukhta-e-Aghaaz

Ye baat apni jagah atal haqiqat hai ke jinn-o-bashar ki aqlo'n ke liye ye mumkin nahi tha ke wo ba-zaat-e-khud ibaadat ki tamaam tafsilaat ko maaloom kar sake'n aur ye baat bhi un aqlo'n ke liye khaarij az imkaan thi ke wo awaamir-o-nawaahi mein se tafseeli ahkaam aur juziyaat ki the ko pohonch sake'n. Lihaaza Allah Subhanahu wa Ta'ala ne Ambiya-o-

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<sup>1</sup> T: Wo kaam jin ke baja-laane ka shariyat mein hukum diya gaya hai aur wo kaam jinse ehteraaz, parhez ka hukm diya gaya hai [RSB]

<sup>2</sup> T: Allah jo buland-o-bartar hai [RSB]

<sup>3</sup> T: Paakeezgi, paakeezgi bayan karna, paaki ki taraf nisbat karna [RKT]

<sup>4</sup> T: Apne aap ko kam-rutba zaahir karna [FL]

<sup>5</sup> T: Allah jo azmat-o-buzurgi waala hai [RSB]

Rusul ﷺ ke silsila ka aaghaaz farmaya aur kitabe'n naazil kee'n, taake wo logo'n par us amr ko bayan kare'n aur uski tauzeeh-o-tafseel samjhaae'n, jo kaaenaat ki takhleeq ka baais hua.

Taake wo alaa wajhil baseerah<sup>1</sup> ho kar Allah Ta'ala ki ibaadat kare'n aur un umoor se baaz rahe'n jin se unhe'n roka gaya hai. Ambiya-o-Rusul ﷺ insaani makhlooq ke haadi, aimma-e-hidaayat aur sakhlain (jinn-o-ins) ko Allah ki itaa-at-o-ibaadat ki daawat dene waale hain. Allah Paak ne Rasool bhej kar bando'n ko izzat-o-takreem bakhshi aur un par rahmat farmaai aur unke haatho'n jaada-e-haq<sup>2</sup> aur siraat-e-mustaqeem ki wazaahat farmai.

Taake log apne muamalaat-e-deen-o-duniya mein raushan dalaail maaloom kar le'n aur kal-kalaa'n<sup>3</sup> ko koi shakhs ye na keh sake ke hame'n kya maaloom ke Allah ne ham se kya mutaalaba kiya. Kyounke hamare paas koi kush-khabri dene aur daraane waala (Nabi-o-Rasool) to aaya hi nahi. Lihaaza Allah Paak ne Ambiya-o-Rusul bhej kar aur aasmaan se kitabe'n naazil farma kar unka uzr<sup>4</sup> khatm kar diya.

Jaisa ke Allah Jalla Shaanahu ne irshad farmaya hai:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ<sup>٥</sup>

Ham Ne Har Ummat Mein Rasool Bheja (jo daawat deta tha) Ke Allah Ki Ibaadat Karo Aur Taaghoot (maabudaan-e-baatila) Ki Parastish Se Ijtinaab Karo. (Surah an-Nah: 36)

Aur Irshad-e-Rabbani hai:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ۝

Ham Ne Koi Rasool Nahi Bheja Siwaae Iske Ke Uski Taraf Wahee Se Paeghaam Bheja Ke Mere (yaane Allah ke) Siwa Koi Maabood Nahi, Pas Meri Hi Ibaadat Karo. (Surah al-Ambiya: 25)

Aur irshad-e-Baari Ta'ala hai:

<sup>1</sup> T: (عَلَى وَجْهِ الْبَصِيرَةِ) Bataur-e-baseerat, bataur-e-baseerat [RKT]

<sup>2</sup> T: (جَادَّةٌ حَقٌّ) Saccha tariqa, siraat-e-mustaqeem [RKT]

<sup>3</sup> T: (كُلِّ غَلَاظٍ) Aaında zamane mein [RKT]

<sup>4</sup> T: (عُذْرٌ) Bahaana, heela, maaqool-sabab, jawaaz-e-sharai, maazarat [RKT]

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ .

Ham Ne Apne Paeghambaro'n Ko Zaahir Daleelo'n Ke Saath Bheja Aur Unke Saath Kitaab Aur Meezaan (qawaaid-e-adl<sup>1</sup>) Utaare, Taake Log Adl-o-Insaaf Par Qaayam Rahe'n. (Surah al-Hadeed: 25)

Aur irshad-e-Rabbani hai:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً ۖ فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ ۖ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ .

Log Ek Hi Ummat The, Allah Ta'ala Ne Bashaarat Dene Aur Daraane Waale Ambiya Bheje Aur Unke Saath Kitaab Naazil Farmaai Taake Wo Logo'n Ko Mukhtalif-feeh<sup>2</sup> Umoor Mein Faisla Kare. (Surah an-Nah: 43)

In aayaat mein Allah Subhanahu wa Ta'ala ne bayan farmaya hai ke usne rasool bheje aur kitabe'n naazil farmai, taake logo'n ke darmiyan haq-o-insaaf ke saath faisla kare'n aur unke yaha'n tauheed-e-Baari Ta'ala, shariyat-e-Ilaahiya aur aqaaid mein jo ikhtilaafaat paae jaate hain unki wazaahat kare'n.

Allah Ta'ala ka irshad hai: ﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً﴾ Log Ek Hi Ummat The

Iska matlab ye hai ke wo sab haq par the aur Abul Bashar, Hazrat Adam عليه السلام ke ahd-e-hayaat se lekar Adam-e-Saani Hazrat Nuh عليه السلام tak un mein kisi qism ka koi ikhtilaaf na tha. Balke wo sab raah-e-hidayat par the. Jaisa ke tarjuman ul quran Hazrat Abdullah bin Abbas رضي الله عنه aur salaf-o-khalaf ki ek jamat ka qaul hai. Phir qaum-e-Nuh عليه السلام mein shirk waaqe hua, wo baahami ikhtilaafaat ka shikaar ho gae. Jab un mein shirk aur ikhtilaafaat ne raah paali to Allah Ta'ala ne Hazrat Nuh عليه السلام ko Rasool bana kar bheja aur unke baad bhi ye silsila jaari raha. Jaisa ke irshad-e-Rabbul Izzat hai:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ

Ham Ne Aap ﷺ Ki Taraf Wahee Ki Jaisa Ke Nuh عليه السلام Aur Unke Baad Aane Waale Ambiya Ki Taraf Wahee Ki thi. (Surah an-Nisa: 163)

<sup>1</sup> T: (قواعد عدل) Insaaf ke bunyaadi usool, munsifana qanoon ke zaabte [RSB]

<sup>2</sup> T: Ikhtilaaf kiya gaya, wo cheez, jis mein ikhtilaaf ho [RKT]

Aur irshad-e-Rabbani hai:

وَمَا أَرْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۚ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١٣﴾

Ham Ne Nahi Utaari Aap ﷺ Ki Taraf Ye Kitaab, Siwaae Is Liye Ke Aap Unke Mukhtalif-feeh Umoor Mein Unke Liye Wazaahat Kare'n Aur Ye Imaan Waali Qaum Ke Liye Rahmat Hai. (Surah an-Nahl: 64)

Allah Ta'ala ne aasmaan se kitab-e-muqaddas naazil farmai, taake wo logo'n ke ma-baen paae jaane waale ikhtilaafaat mein hukm-e-Ilaahi bayan kare aur wo log jin umoor se jahaalat mein muhtala hain, unke mutaalliq shariyat-e-Ilaahiya ke ahkaam bataae aur logo'n ko shariyat ke iltizaam aur hudoodullah ke qiyaam ka hukm de'n aur wo umoor jo unke haq mein fil-waqt ya battar mazarrat-rasaa'n<sup>1</sup> hain, unse unhe'n ro-ke.

Is silsila mein Ambiya-o-Rusul ki aakhri kadee jo apne ma-sabaq<sup>2</sup> tamaam Ambiya-o-Rusul se afzal aur unke imam-o-sardar hamare Nabi-o-Imam Hazrat Muhammad bin Abdullah ﷺ hain. Jin par aakar Allah ne is silsila ko khatam kar diya.

Hazrat Muhammad-e-Mustafa ﷺ aur tamaam Ambiya Ikram ﷺ par Allah Ta'ala ki afzal-tareen rehmate'n aur laakho'n salam ho'n.

## Daawat-o-Tableegh Mein Ezaae'n Aur sabr-o-Istiqlaal

Nabi-e-Akram ﷺ ne Allah ka paeghaam logo'n ko pohonchaya, amaanat-e-Ilaahi ko adaa kiya. Ummat se khair-khwahi ki, logo'n ko Allah ki tauheed sikhlaane ke liye bhar-poor koshish karke jihad ka haq adaa kar diya. Logo'n ko Allah ki taraf khufiya-o-elaaniya daawat di aur Allah ki raah mein shadeed azziyate'n bardasht kee'n. Magar sabr-o-istiqlaal ka daaman haath se na choda, jaisa ke Aap ﷺ se pehle rasoolo'n ne sabr-o-zabt se kaam liya tha.

Aap ﷺ ne Allah ka paeghaam logo'n tak pohonchaya, jaisa ke pehle rasoolo'n ne pohonchaya tha. Lekin Aap ﷺ sabse ziyada sataae aur eezaae'n pohonchae gae. Aap ﷺ ne sabse ziyada sabr-o-himmat ka

<sup>1</sup> T: (مَصْرُوتِ رِسَالٍ) Nuqsaan/zarar pohonchane waala, injurious, harmful [RKT]

<sup>2</sup> T: (مَا سَبَقَ) Guzishta, saabiq, jo pehle guzar-chuka, awwal-uz-zikr, pehle kaha hua [RKT]

muzaahara kiya aur baar-e-risaalat<sup>1</sup> ko pehle tamaam rasoolo'n ki nisbat ziyaada husn-o-khoobi se uthaaya. عَلَيْهِ وَعَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ

Aap ﷺ ne 23 saal paeghambarana zindagi guzaari, jis mein Aap ﷺ paeghaam-e-Ilaahi ko logo'n tak pohonchate, logo'n ko Allah ki taraf se daawat dete aur bulaate rahe aur ahkaam-e-Ilaahi ki nashr-o-ishaa-at mein lage rahe. Is 23 saala ahd-e-risaalat ke ibtidaai 13 saal to Ummul Qura, Makkah Mukarrama mein daawat-e-Ilallah ka fariza sar-anjaam diya, jo pehle to khufiya taur par hota, phir khulam-khula aur ba-baang-e-duhul<sup>2</sup> elaan-e-haq farmane lage. Tab aziyyate'n pohonchae gae, magar Aap ﷺ ne logo'n ki eezaayo'n par sabr kiya aur maidan-e-daawat mein Aap ﷺ ke paae-sabaat<sup>3</sup> mein sar-e-mu<sup>4</sup> larzish na aai.

Wo log Aap ﷺ ki sidq-kalaami aur amaanat-daari ke motarif aur Aap (s ki zaati fazilat, aali hasab-o-nasab aur khandaani muqaam-o-manzilat ke waaqif aur qaayal the. Magar sardaraan-e-qabaail ko sardari-o-sarbaraahi ki hawas, aatish-e-hasad aur bughz-o-inaad<sup>5</sup> le doobe. Aur awaam-un-naas ki taraf se eeza-rasaani ka sabab unki jahaalat-o-zalaalat aur apne sardaaro'n ki taqleed thi. Akaabir ne Aap ﷺ ki daawat ka inkaar apni sardari par fakhr-o-takabbur aur Aap ﷺ se hasad ki bina par kiya. Aur awaam ne unki taqleed-o-paerawi ki aur Aap ﷺ se dushmani-o-buraai par utar aae, yehi wajah hai ke Nabi ﷺ sakht takleefe'n aur shadeed aziyyate'n pohonchae gae.

Akabireen sardaaro'n ne haq ko pehchaan to liya, magar inaad ki wajah se itaa-at na ki, is haqiqat par irshad-e-Ilaahi daal<sup>6</sup> hai:

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَالِيتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾

Ham Jaante Hain Ke Unki Baate'n Aap ﷺ Ko Ghamgeen Karti Hain, Wo Aap ﷺ Ko Nahi Jhutlaate Balke Wo Zaalim To Allah Ki Nishaniyo'n Ka Inkaar Karte Hain. (Surah an-Anaam: 33)

<sup>1</sup> T: (بار رسالت) Paeghambari ki zimmedaari/bojh [RSB]

<sup>2</sup> T: (به بائگی دُهل) Zor-zor se, sabke saamne [RKT]

<sup>3</sup> T: (پائے قبات) Istiqlaal, jame rehna, saabit-qadmi [RKT]

<sup>4</sup> T: (سرِ مُو) Zara sa, zara bhi, zarra baraabar [RKT]

<sup>5</sup> T: Adaawat, hasad, dushmani, aur mukhaalifat [RSB]

<sup>6</sup> T: Dalaalat karne waala, daleel, hujjat [RKT]



Yaha'n Allah Paak ne waazeh farmadiya hai ke wo Rasool Allah ﷺ ki takzeeb nahi karte the, balke dar-asal wo Aap ﷺ ki sadaaqat-o-safaai ke motarif aur Aap ﷺ ki amanat-o-dayaanat se waaqif the. Yaha'n tak ke nuzool-e-wahee se qabl wo khud Aap ﷺ ko "Ameen" ke naam se pukaarte the. Magar unho'n ne Nabi ﷺ ke saath hasad-o-baghawat ki bina par haq ka inkaar kiya.

Aap ﷺ ne is baat ko khor-e-etinaa<sup>1</sup> na samjha, balke poore hausle-o-istiqamat ke saath raza-e-Ilaahi ke husool ki khaatir apne mission mein lage rahe. Logo'n ko Allah Jalla wa Alaa ki taraf musalsal bulaate rahe aur unki azziyato'n par sabr-o-himmat se kaam liya. Daawat ke liye paeham-koshaa'n rahe, eezaao'n se bachte, bardasht karte aur hasb al-imkaan eeza-rasaa'n dushmano'n ko maaf karte rahe. Yaha'n tak ke maamla intihaai shiddat ikhtiyaar kar gaya aur unho'n ne Nabi-e-Akram ﷺ ko qatl karne ka iraadar kar liya.

Tab Allah Ta'ala ne Aap ﷺ ko Madina Munawwara ki taraf hijrat kar jaane ka hukm de diya to Nabi ﷺ hijrat karke Madina Munawwara tashreef le gae. You'n Madina Munawwara islam ka pehla "Darul Khilaafa" ban gaya. Waha'n Allah ke deen ko ghalba haasil hua aur musulmano ki hukumat-o-quwwat wujood mein aagai.

Nabi ﷺ ne daawat ko musalsal jaari rakha aur haq ki wazaahat karte rahe aur jihad-bis-saif bhi shuru kar diya. Mukhtalif ruoosa-e-qabaail<sup>2</sup> aur sardaaro'n ki taraf qaasid bheje jo logo'n ko khair-o-hidaayat ki taraf daawat dete. Aap ﷺ ne mukhtalif atraaf mein mutaddid chote-chote lashkar rawaana kiye aur mashoor-o-maarooof ghazwaat aur junge'n bhi kee'n. Yaha'n tak ke Aap ﷺ ke haatho'n Allah Ta'ala ne apne deen ko ghalba ataa farmaya. Aap ﷺ ke zariye hi usne apne deen ko mukammal kiya aur Aap ﷺ ki ummat par apni nemat ki takmeel ki. Aur jab Allah Ta'ala ne Aap ﷺ ke haatho'n deen ki takmeel karli aur Nabi ﷺ ne shariyat-e-gharra<sup>3</sup> ko apni ummat tak pohoncha diya to phir Aap ﷺ wafaat paa gae.

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<sup>1</sup> T: (خور إيتينا) Tawajjo ka markaz [RSB]

<sup>2</sup> T: Qabaail ke Saalaar, daulatmand, ameer, paise waala [RKT]

<sup>3</sup> T: (شريعة غررا) Chamakta hua/raushan/kaamil islami qanoon/shariyat [RSB]

## Daawat-e-Ilallah - Daur-e-Sahaba Mein

Rasool Allah ﷺ ke baad ye baar-e-amaanat Sahaba Kiraam رضي الله عنهم ne uthaaya, wo bhi Nabi ﷺ ki raah par chale. Allah Jalla Jalaalahu ka naam liya aur poore kurra-e-arzi par phael gae, daraa'n-haale-ke<sup>1</sup> wo haq ke daai aur Allah ki raah ke mujahid the aur daawat-e-Ilallah ke maamle mein kisi laumat-e-laaim<sup>2</sup> se khof-zada na hote the.

يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ .

Wo Allah Ka Paeghaam Logo'n Ko Pohonchate Aur Usse Darte The. (Surah al-Ahzaab: 39)

Wo ghaazi-o-mujahideen, hidaayat-yaafta daaiyaan-e-Ilallah aur saaliheen-o-musliheen bankar chaar daang-e-aalam<sup>3</sup> mein muntashir hogae. Allah ke deen ko phaelaate aur shariyat-e-Ilaahiya ki taaleem dete gae. Logo'n ko wo aqida sikhlaate jo Allah ne paeghambaro'n ko de kar mab-oos farmaya tha. Wo aqida hai Allah Wahdahu Laa Shareek ki mukhlisaana ibaadat aur uske siwa tamaam ashjaar<sup>4</sup>-o-ahjaar<sup>5</sup> aur asnaam<sup>6</sup> waghaira maabudaan-e-baatila ki ibaadat chod dena aur ye ke Ilaah-e-Waahid ke siwa kisi ko pukaara na jaae, na uske siwa kisi se madad talab ki jaae, na uski shariyat ke siwa kisi khud-saakhta shariyat ko hakam-o-faisal qaraar diya jaae, na Allah ke siwa kisi ke liye namaz padhi jaae aur na hi uske siwa kisi ke naam ki nazr maani jaae, aise hi ibaadat ki koi bhi qism Allah ke siwa kisi doosre ke liye na bajaa laae.

Sahaba Kiraam رضي الله عنهم ne logo'n par ye bhi waazeh farmaya ke ibaadat sirf Allah Ta'ala ka haq hai, aur is silsila mein naazil-shuda qurani aayaat bhi logo'n ko sunaae'n, masalan irshad-e-Ilaahi hai:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٥١﴾

Aye Logo! Apne Rabb Ki Ibaadat Karo Jis Ne Tumhe'n Aur Tum Se Pehle

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<sup>1</sup> T: (ذر آن حلاله كه) Agarche, halaanke [RKT]

<sup>2</sup> T: Malaamat karne waale ki malaamat se be-khaufi, malaamat-o-ruswaai [RKT]

<sup>3</sup> T: Duniya ke kone-kone mein [RKT]

<sup>4</sup> T: Shajr, darakht, tree, plant [RSB]

<sup>5</sup> T: Stone, rock [RSB]

<sup>6</sup> T: Buth, idols [RSB]

Logo'n Ko Paida Farmaya Taake Tum Parhezgaar Ban Jaao. (Al-Baqara: 21)

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ .

Aur Aapke Rabb Ne Faisla Kar Diya Hai Ke Tum Uske Siwa Kisi Doosre Ki Ibaadat Mat Karo. (Surah al-Isra: 23)

إِيَّاكَ تَعْبُدُ وَإِيَّاكَ تَسْتَعِينُ ۖ

Ham Teri Hi Ibaadat Kart Aur Sirf Tujhi Se Madad Talab Karte Hain. (Surah al-Faatiha: 5)

فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا .

Allah Ke Siwa Kisi Doosre Ko Mat Pukaaro. (Surah al-Jinn: 18)

قُلْ إِن صَّلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٣٣﴾ لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿٣٤﴾

Keh Deejiye Ke Meri Namaz, Deegar Ibaadate'n Aur Maut-o-Hayaat Allah Rabbul Izzat Ke Liye Hai, Uska Koi Shareek Nahi Aur Mujhe Isi Baat Ka Hukm Diya Gaya Hai Aur Main Pehla Musalman Hoo'n. (Surah al-Anaam: 162-163)

Raah-e-daawat-o-tableegh mein pohonchne waali eezaao'n par Sahaba Kiraam رضي الله عنهم ne sabr-e-azeem ka muzaahara kiya aur Allah ki raah mein shadeed-o-taweel jihad kiya. Allah Ta'ala un sabse raazi ho aur unhe'n raazi kare. Aameen

## Daawat-e-Ilallah - Daur-e-Taabaeen-o-Taba-Taabaeen

Is maidan-e-daawat-o-irshad mein Paeghambar-e-islam ﷺ aur Sahaba Kiraam رضي الله عنهم ne naqsh-e-qadam par hi arab-o-ghair-arab se aimma-e-hidaayat, taabaeen-o-taba-taabaeen رضي الله عنهم bhi chale. Daawat-o-tableegh ki zimmedari unho'n ne uthaali. Is baar amaanat ko uthaane ke baad unho'n ne uski adaagi ka haq adaa kar diya. Jihad fee sabeelillah mein sidq-o-sabr aur ikhlaas ka muzaahara karte hue har us shakhs se qitaal kiya, jo Allah ke deen se murtad ho gaya aur logo'n ko bhi uski raah aur jaada-e-haq se roka.

Wo dhimmi<sup>1</sup>, jin par islam ne jiziya farz kiya, unho'n ne jab wo adaa na kiya to unse bhi jung-o-jihad kiya. Wo Rasool Allah ﷺ ke baad haamileen aur aimma-e-hidaayat the. Taabaeen-o-taba-taabaeen aur tamaam aimma-e-hidaayat us raah par gamzan rahe, jaisa ke guzishta sutoor mein mazkoor hua hai. Sabr-aazma<sup>2</sup> marhalo'n se hausla-o-himmat ke saath guzarte gae. Hatta ke Allah ka deen phailta chala gaya aur uska kalma buland-tar hota gaya. Ye kaam Sahaba Kiraam ﷺ unke ahle ilm-o-imaan aur arab-o-ajam ke taabaeen-e-azzaam ke haatho'n hua. Jin mein se koi to is jazira-e-arab ke shimaal se tha to koi iske junooob se. Is jazira-e-arab ke alaawa poore aalam ke kone-kone se wo tamaam log is kaam mein shaamil hue, jinki qismat mein Allah ne ye saadat likhi hui thi. Wo tamaam saahib-e-saadat aur bedaad-bakht log Allah ke deen mein daakhil hue, daawat-o-irshad ke kaam mein shareek hue. Unho'n ne jihad kiya aur us raah mein pesh aane waali shiddato'n aur balaa-khez masaab<sup>3</sup> par sabr kiya.

Unke sabr-o-himmat, imaan-o-iqaan<sup>4</sup> aur jihad fee sabeelillah ki baadulat poori duniya ki siyaadat-o-qiyaadat ne unke qadam choome. Unke haq mein Bani Israel ke baare mein mazkoor ye irshad-e-haqiqat buniyad saadiq aaya:

وَجَعَلْنَا مِنْهُمْ آيَةً يَهْدُونَ بِأَمْرِ نَا لَمَّْا صَبَرُوا ۚ وَكَانُوا بِآيَتِنَا يُوقِنُونَ ﴿٣٧﴾

Aur Ham Ne Un Mein Peshwa Banaae, Wo Hamare Hukm Ke Saath Hidaayat Karte The, Jab wo Sabr Karte The Aur Wo Hamari Nishaniyo'n Par Yaqeen Rakhte The. (Surah as-Sajda: 24)

Ye aayat ashaab-e-Rasool ﷺ aur unke naqsh-e-qadam par chalne waalo'n par saadiq aati hai. Wo sab aimma-o-hadiyaan-e-deen aur daaiyaan-e-haq ban gae aur aise akabireen ki shakl mein duniya ke saamne aae ke unke sabr-o-yaqeen ki wajah se unki iqtida-o-itaat ki jaati hai. Bila-shubha sabr-o-yaqeen ki badaulat aap bhi deen mein

<sup>1</sup> T: (ذِمِّي) Wo ghair-muslim jo islaami hukumat ki amaan mein rehta ho aur usne shart-e-zimma (jiziya) ko qubool kar liya ho [RKT]

<sup>2</sup> T: Bohot mushkil, wo kaam jo sabr ki aazmaaish kare [RKT]

<sup>3</sup> T: (بَلَاءٌ) Aafat dhaane waala, musibat laane waala [RKT]

<sup>4</sup> T: (إِيْقَانٌ) Yaqeen, aqeeda [RKT]

imamat-o-peshwaai ke buland martaba par faaiz ho sakte hain. Rasool Allah ﷺ ke Sahaba رضی اللہ عنہم aur maujooda daur tak Aap ﷺ ki pur-khuloos itaa-at karne waale log aimma-o-peshwa, haadi-o-rehnuma aur raah-e-haq ke qaaid hain. Isse har jooya-e-ilm<sup>1</sup> par ye baat roz-e-raushan ki tarah ayaa'n ho jaati hai ke daawat-e-Ilallah nihayat ahem kaam hai aur ummat-e-islamiya har zamana aur har muqaam par iski mohtaaj hai. Balke takhsees-e-zaman-o-makaan use daawat ki shadeed zaroorat hai.

## Daawat-e-Ilallah Ke Ajzaa

Dawat-e-Ilallahi Azzo Wajalla se mutaaliqa kalaam ko darj-e-zel umoor mein taqseem karke bayan kiya ja sakta hai.

- ① daawat-e-Ilallah ki sharai haisiyat.
- ② daawat-e-Ilallah ki fazilat.
- ③ daawat ki kaifiyat-e-adaa aur uska usloob.
- ④ Is amr ka bayan jiski taraf daawat di jaae.
- ⑤ Matloob-o-maqsood-e-dawat.
- ⑥ Un sifaat-o-akhlaaq ka bayan jin se muttasif hona ek daai ke liye az-bas zaroori hai.

Ab ham Allah se madad talab karte hue aur usi par bharosa karke in chaaro'n umoor ki tafseel bayan karte hain, jabke Allah Subhanahu wa Ta'ala hi muyeen-o-madadgaar hai aur apne bando'n ko taufeeq bakhshne waala hai.

### ① Daawat-e-Ilallah Ki Sharai Haisiyat:

Amal-e-daawat-o-irshad ke hukm aur uski sharai haisiyat par Kitab-o-Sunnat ke dalaail shahid hain, ke ye ek waajib aur nihayat ahem faraaiz mein se hai. Is baat ke dalaail ba-kasrat hain, jin mein se hi irshad-e-Ilaahi hai:

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<sup>1</sup> T: (جُویا علم) Ilm ke mutalaashi, ilm haasil karne ki koshish karne waale [RSB]

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

Tum Mein Se Ek Jamaat Aisi Honi Chaahiye Jo Bhalaai Ki Taraf Daawat De Aur Acche Kaamo'n Ka Hukm Kare Aur Bure Kaamo'n Se roke Aur Wohi Kamyabi Paane Waale Hain. (Surah Aale Imran: 104)

Aur irshad-e-Rabbani hai:

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ

Raah-e-haq Ki Taraf Hikmat Aur Nek-nasihat Ke Saath Daawat Do Aur Behtar Cheez Ke Saath Unse Jhagda (munaazara) Karo. (Surah an-Nahl: 125)

Irshad-e-Baari Ta'ala hai:

وَادْعُ إِلَى رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ .

Apne Rabb Ki Taraf Daawat Do Aur Mushrikeen Mein Se Mat Ho. (Surah an-Nah: 43)

Un dalaail mein se hi ye farman-e-rabbul izzat bhi hai:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي .

Keh Deejiye Ke Ye Meri Raah Hai, Main Aur Meri Ittiba Karne Waale Alaa Wajhil-baseerah Allah Ki Taraf Daawat Dete Hain. (Surah Yusuf: 108)

Is aayat mein Allah Ta'ala ne waazeh farma diya hai ke Rasool Allah ﷺ ki ittiba-o-itaat karne waale wo log hain, jo daawat-e-Ilallah ke maidan mein masroof-e-amal hain aur wohi ashaab-e-baseerat bhi hain. Ye baat maroof hai ke ham sab par waajib hai ke naam Nabi-e-Akram ﷺ ki ittiba kare'n aur Aap ﷺ hi ke tariqe par chale'n. Jaisa ke irshad-e-Ilaahi hai:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

Rasool Allah ﷺ Mein Tumhare Liye Behtareen Namoon Hai, Us Shakhs Ke Liye Jo Allah Aur Yaum-e-qiyamat Ki Ummeed Rakhta Hai. (Surah al-Ahzaab: 21)

Ulama-e-Kiraam ne saraahat farmaai hai ke wo mumaalik jaha'n duaati-o-muballigheen kaam kar rahe ho'n, un mumaalik mein to amal-e-

daawat Ilallah Azzoo Wajalla farz-e-kifaaya<sup>1</sup> hai. Bila-shubha har mulk aur har khitta-e-arz daawat-o-irshad ki sar-garmiyo'n ka mohtaaj hai. Aur jab waha'n kaafi hadd tak duaah maujood ho'n to baaqi logo'n se ye farz to saaqit ho jaata hai, albatta unke liye daawat ke maidan mein kaam karna sunnat-e-muwakkada aur bahut bade amal-e-saaleh ka darja ikhtiyaar kar jaata hai.

Agar kisi mulk ya makhsoos ilaaqe mein sahih taur par daawat ka kaam jaari na ho aur gunah aam hone lage'n to waha'n har insaan ka farz hai ke ba-qadar-e-imkaan aur hasb-e-istitaa-at tableegh-o-daawat ke kaam mein hissa le. Aam mumaalik mein ye cheez ashad zaroori hai, ke waha'n ek (1) aisi jamat ho, jiska farz-e-mansabi aabaad ilaaqo'n mein logo'n ko Allah ki taraf daawat dena ho. Wo har mumkin tariqe se logo'n tak Allah ka paeghaam pohonchaa'e'n aur uske ahkaam ki wazaahat kare'n. Khud Rasool Allah ﷺ ne baadshaho'n aur mukhtalif qabaail ke sardaaro'n ki taraf qaasideen-o-duaat bheje aur unhe'n dawati-o-tableeghi khat likhe, jin mein unko Allah Ta'ala ki taraf bulaaya gaya tha.

Hamare maujooda daur mein Allah Tabaarak wa Ta'ala ne daawat ke kaam ko intihaai asaan farma diya hai aur ba-kasrat aise nai nae tariqe ejaad ho chuke hain, jo pehle maujood na the. Daawat-e-Ilallah ke umoor, aaj mukhtalif jadeed tariqe ejaad ho jaane ki wajah se nihayat aasaan ho chuke hain aur logo'n par hujjat qaayam karne ke liye tarah-tarah ki zaraae ablaagh aur wasaail, masalan television, radio, akhbaraat-o-rasaail aur deegar mukhtalif andaaz (satellite channels aur internet waghaira) mumkin hain. Lihaaza ahle ilm, ashaab-e-imaan aur khulafa-o-warisaan-e-masnad-e-Rasool ﷺ par waajib hai ke wo shaana ba-shaana ho kar is fariza ko adaa kare'n. Allah ke bando'n ko Allah ka paeghaam pohonchaa'e'n. Allah ki taraf daawat dene ke maamla mein kisi 'لَوْمَةٌ لَّائِمٌ' se na dare'n aur is silsila mei kisi bade-o-chote aur ameer-o-ghareeb ki parwaah na kare'n. Balke Allah ke paeghaam ko usi tarah uske bando'n tak pohonchaae, jis tarah Allah ne naazil-o-mashroo kiya hai.

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<sup>1</sup> T: (فَرَضَ كِفَايَةً) Wo kaam jis ka karna bohut zaroori na ho, ya zaroori ho magar ek (1) ke karne se sab bari samjhe jaae'n ya sab bari ho jaae'n [RKT]

Jab aap kisi aise muqaam par rahaaish-pazeer<sup>1</sup> hain, jaha'n daawat-o-tableegeh ka maidan bilkul khaali pada hai, koi ek shakhs bhi amr bil-marooof aur nahi anil-munkar<sup>2</sup> ki zimmedaari poori nahi kar raha, to waha'n par aapke haq mein ye kaam karna farz-e-aen hai. Aur agar aap kisi aise ilaaqe mein hain, jaha'n aapke siwa koi shakhs maujood nahi, jis mein itni quwwat-o-sakat ho, ke ye kaam sar-anjaam de sake aur shariyat-e-Ilaahiya ki tableegeh kar sake to aap par waajib hai ke is zimmedaari ko khud uthaa'e'n. Haa'n agar koi aisa shakhs maujood ho, jo daawat-o-tableegeh aur amr-o-nahee<sup>3</sup> ke kaam ko nibaah raha ho to aise waqt mein aapke liye ye amal-e-daawat-o-tableegeh sunnat ke darja tak reh jaaega. Agar aap phir bhi is kaam ko garam-joshi, shauq-o-zoq aur bhar-poor tawajjo ke saath sar-anjaam dete hain to aapka shumaar bhalaiyo'n mein josh-o-jazba ke saath hissa lene aur itaa-at mein sabqat karne waalo'n mein hoga.

Daawat ke farz-e-kifaaya hone ki daleel-o-hujjat is irshad-e-Ilaahi se li gai hai:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾  
 Tum Mein Se Ek Jamaat Aisi Honi Chaahiye Jo Bhalaai Ki Taraf Daawat De Aur Acche Kaamo'n Ka Hukm Kare Aur Bure Kaamo'n Se roke Aur Wohi Kamyaaabi Paane Waale Hain. (Surah Aale Imran: 104)

Haafiz Ibne Kaseer رحمته الله ne is aayat ki tafseer ke dauraan jo bahes ki hai, wo kuch you'n hai: *"Aap mein se ek (1) aisa giroh hona chaahiye, jo is amr-e-azeem "dawat-o-tableegeh" ko apna nasb-ul-aen banaae. Logo'n ko Allah ki taraf bulaae, uske deen ko phaelaae aur Allah Ta'ala ki shariyat ki tableegeh kare. Agarche ye kaam ummat ke har shakhs ke hasb-e-haal us par waajib hai"*. (Tafseer Ibne Kaseer: V1 P335 [Darul Qalam Beirut edition])

Ye baat bhi maarooof hai ke Rasool Allah ﷺ ne logo'n ko daawat di aur Makkah Mukarrama mein is kaam ko hasb-e-himmat-o-istitaa-at sar

<sup>1</sup> T: (رَبَائِشٍ يَدِير) Thehre hue, staying, resident [RKT]

<sup>2</sup> T: (أَمْرٌ بِالْمَعْرُوفِ نَهْيٌ عَنِ الْمُنْكَرِ) Neki ki hidaayat, waajibaat se aagaah karna aur un cheezo'n se rokna jin ki shar-an mumaaniyat hai [RSB]

<sup>3</sup> T: (أَمْرٌ وَنَهْيٌ) Hukm-o-mumaaniyat, isbaat-o-nafi, command and prohibition [RKT]



anjaam diya. Sahaba Kiraam ﷺ ne bhi hattal maqdoor mehnat ki, phir jab unho'n ne hijrat ki, to pehle ki nisbat ziyaada garamjoshi aur lagane se daawat-o-tableegh mein masroof ho gae. Aur jab Rasool Allah ﷺ ki wafaat ke baad Sahaba Kiraam ﷺ mukhtalif mumaalik mein phaele to unho'n ne hasb-e-taaqat aur ba-qadar-e-ilm is amal-e-daawat ko jaari rakha.

Jab daiyaan-e-Ilallah ki kami, buraiyo'n ki kasrat aur jahaalat ka zor ho, jaisa ke maujooda daur ki haalat hai. To daawat ka kaam har ek (1) par ba-qadar-e-istitaa-at farz hai.

Jab muqaam aisa ho, masalan shahr ya qasba waghaira hai aur waha'n aise ashkhaas maujood ho'n aur daawat-e-tableegh ki zimmedaari nibha rahe ho'n aur kaafi hadd tak is kaam mein masroof ho'n to unke alaawa deegar awaam par ye kaam sunnat ki hadd tak reh jaata hai. Kyounke doosre ke haatho'n hujjat qaayam aur Allah ka hukm-o-deen naafiz ho chuka hai. Lekin Allah ki baaqi-maanda<sup>1</sup> zameen aur baqiyya logo'n ki nisbat ulama-e-ummat zimmedaar afraad aur ruoosa-o-hukkam par hasb-e-himmat-o-taaqat waajib hai ke wo bhi Allah ke deen ki tableegh-o-ishaa-at mein apni tawanaaiyo'n ko ba-roo-e-kaar<sup>2</sup> laae'n. Kyounke taaqat-o-qudrat ki hadd tak ye tableegh un par farz-e-aen hai.

In sutoor-e-baala se maaloom hota hai ke daawat ka farz-e-aen aur farz-e-kifaaya hona ek nisbati amr hai. Jo mukhtalif nisbato'n ki wajah se mukhtalif ho jaata hai. Pas aqwaam-o-ashkhaas ki nisbat se daawat ka kaam unka farz-e-aen hai. Aur ashkhaas-o-aqwaam ki nisbat se hi unke liye us waqt sunnat hai, jab unke muqaam-o-ilaaqa mein koi aisa shakhs maujood ho, jo is fariza ki adaaigi mein hama-tan masroof ho, to wo unse kifaayat kar gaya.

Hukkaam aur wasee qudrat-o-istitaa-at rakhne waale afraad (Afsaraan) par ye ziyaada waajib hai aur unka farz hai ke wo deen-e-Ilaahi ki tableegh kare'n aur daawat ke daaera ko hasb ul imkaan har us ilaaqe aur mulk tak wasee kare'n jaha'n tak unka asr-o-rusookh aur bas chalta

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<sup>1</sup> T: (بَاقِي مَائِدَة) Bachaa hua, baaqi [RKT]

<sup>2</sup> T: Kaam mein laana, amali-jaama pehnaana [Urdu]

hai. Uske liye wo har mumkin tariqa ikhtiyaar kare'n aur log jitni bhi zinda zabaane'n bolte hain un sab ko istemaal mein laae'n. Un par waajib hai ke wo un tamaam zubano'n mein Allah ke ahkaam ki tableegh kare'n, yaha'n tak ke Allah ka deen har ek tak uski apni zabaan mein pohonch jaae. Uski zabaan arbi ho ya koi doosri.

Ye kaam aaj ba-kasrat tariqo'n se mumkin ho chuka hai, jinka zikr guzar gaya hai, masalan television, radio, sahaafat aur deegar zaraae-ablaagh-o-nashariyaati wasaail jo aaj mayassar hain, magar guzishta zamane mein maujood na the.

Aise hi waaizeen aur khutaba par waajib hai ke conference, jaslo'n, juma ke khutbaat aur tamaam ijtimaa-at mein hasb-e-istitaa-at Allah ke deen ki tableegh kare'n. Taaqat-o-ilm ke mutaabiq deen-e-Ilahi ki nashariyaat-o-ishaa-at ka ehtemaam kare'n. Tabah-kun aur mohazzab-e-akhlaaq<sup>1</sup> ashiya ke ifsha, ilhaad-o-laa-deeniyat, Rabb-e-kaaenaat aur risaalat ke inkaar aur aksar mumaalik mein Christian Missionary ke intishaar aur deegar gumrah-kun daawato'n ya tehreeko'n ke pesh-e-nazar maujooda daur mein daawat-e-Ilallah azz wajal aur tableegh-e-deen aam logo'n par farz aur tamaam ulama aur deendaar hukkam par waajib ho chuki hai.

In sab ka farz hai ke wo ba-qadr-e-himmat aur hasb-e-imkaan kitaabat-o-mazmoon-nigari<sup>2</sup> aur khutbaat-o-maqaala-nawesi<sup>3</sup> se Allah ke deen ki tableegh kare'n, radio aur deegar dastiyaab wasaail-o-zaraae ko baroo-e-kaar laae'n, is fariza se pehlu-tahi<sup>4</sup> na kare'n aur na hi *Zaid-o-Bakr* ke bharose par haatho'n pe haath rakhe baithe rahe'n.

Kisi bhi guzishta zamane ki nisbat maujooda daur mein is azeem fariza aur zimmedaari se subuk-dosh<sup>5</sup> hone ke liye baahami ta-aawoon<sup>6</sup>-o-

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<sup>1</sup> T: (مہذب اخلاق) Acche akhlaaq waala, shaaista aur mohazzib [RSB] yahan muraad hai acche akhlaaq ko tabaah karne waali ashiya, taalimaat [RSB]

<sup>2</sup> T: (مضمون نگاری) Mazmoon likhna, article likhna, essay/article writing [RKT]

<sup>3</sup> T: (مقالہ نویسی) Speech, thesis, scholarly articles, speech [RKT]

<sup>4</sup> T: (پہلو تہی) Kinaara-kashi, katraana, taal-matol [RKT]

<sup>5</sup> T: (سُک دوش) Najaat haasil karne waala, chutkaara paane waala, kisi amr ya zimmedaari se faarigh ho jaane waala [RKT]

<sup>6</sup> T: (تعاون) Ek-doesre ki madad karna [RKT]

ishtiraak aur shaana ba-shaana chalne ki ashad zaroorat hai. Kyounke Allah ke dushmano'n ne ittihaad-o-ittifaaq aur har waseela-o-tariqa se baahami ta-aawoon ke zariye logo'n ko Allah ki raah se rokne aur uske deen mein shukook-o-shubhaat paeda karne shuru kar rakhe hain. Aur logo'n ko aise umoor ki taraf daawat de rahe hain, jo unhe'n Allah ke deen se nikaal de'n. Lihaaza tamaam ahle islam par waajib hai ke wo in gumrah-kun mulhidaana sar-garmiyo'n ka muqabla karne ke liye islami akhlaaq-o-nazariyaat phaelaane aur islami daawat ko har tabqa-e-zindagi aur shoba-e-hayaat mein aam karne ke liye bhar-poor josh-o-jazba se uth kahde ho'n. Tamaam zaraae-ablaagh-o-nashariyaati wasaail aur har mumkin tariqa se kaam le'n. Daawat-e-Ilallah ke silsila mein Allah Ta'ala ne apne bando'n par jo farz aaid kiya hai, uski adaai ki yehi ek shakl hai.

## ② Daawat-e-Ilallah Ki Fazilat

Daawat aur duaat ki fazilat ke baare mein be-shumaar aayaat-e-qurani aur ahadees-e-Nabawi ﷺ waarid hui hain. Isi tarah Nabi-e-Akram ﷺ ki taraf se daai bheje jaane ke mutaalliq bhi ba-kasrat ahadees maujood hain, jo ahle ilm se makhfi nahi hain. Quran-e-Paak mein Allah Ta'ala ka irshad-e-giraami hai:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ٣٣

Us Shakhs Se Baat Mein Behtar Kaun Hai Jo Allah Ki Taraf Daawat Deta Aur Acche Amal Karta Hai Aur Kehta Hai Ke Main Musalmano Mein Se Hoo'n. (Surah Fussilat: 33)

Is ayat-e-karima mein muballigo'n aur daaiyo'n ki taareef-o-taazeem aur qadar-o-manzilat bayan ki gai hai, ke unse badh kar accha kaun hai? Jabke unke sar-bar-aawarda<sup>1</sup> log Ambiya-o-Rusul ﷺ hain. Phir unke baad unhi ki raah par chalne waale Ulama-e-Kiraam hain, jo hasb-e-ilm-o-fazl aur daawat mein hissa lene ke etebaar se mukhtalif darjaat-o-maraatib ke haamil hain.

Aye Allah ke bande! Aapke liye yehi sharf kya kam hai ke aap bhi

<sup>1</sup> T: Bada buzurg, muazzaz, sardaar [FL]

rasoolo'n ke naqsh-e-qadam par chalne waale aur us aayat-e-karima ke misdaaq ban jaa'e'n jis mein irshad-e-Ilaahi hai:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

Us Shakhs Se Baat Mein Behtar Kaun Hai Jo Allah Ki Taraf Daawat Deta Aur Acche Amal Karta Hai Aur Kehta Hai Ke Main Musalmano Mein Se Hoo'n. (Surah Fussilat: 33)

Iska matlab ye hai ke us muballigh-o-daai se behtar koi shakhs bhi nahi hai. Kyounke wo Allah ki taraf daawat deta aur logo'n ki rehnumaai karta hai aur jis cheez ki taraf wo daawat deta hai, us par khud amal karke bhi dikhlaata hai. Yaane usne haq ki taraf daawat di aur khud us par amal kiya. Baatil ko bura-bahala kaha aur khud usse hazar-o-ehtiyaat<sup>1</sup> barti, use chod diya aur saath hi usne ye bhi saraahat kardi ke wo jis cheez par amal-paera hai, us par naadim nahi hai. Balke apne oopar Allah ki ye nemat hone par rashk-o-farhat ka izhaar karte hue kaha:

إِنِّي مِنَ الْمُسْلِمِينَ .

Ke Main Musalmano Mein Se Hoo'n. (Surah Fussilat: 33)

Wo us aadmi ki tarah nahi, jo ise apne liye nang-o-aar<sup>2</sup> samajh kar hat jaata hai aur use ye accha nahi lagta ke koi use musalman kahe. Ya ye ke wo falaa'n aadmi ki khushaamad aur falaa'n shakhs se taalluq badhaane ki khaatir islam ki taraf daawat deta hai. 'وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ'

Balke wo momin, daai Ilallah aur qawi ul imaan hota hai. Alaa wajhil baseerah Allah ke ahkaam ki itaa-at karta hai. Huqooqullah ki wazaahat-o-saraahat karta aur daawat-e-Ilallah ke kaam mein poori sargarmi se kaam leta hai. Jis baat ki taraf daawat deta hai, us par amal karne waala aur jis baat se rokta hai, khud usse intihaai door rehne waala ho jaata hai. Iske bawajood wo buland-bang elaan karta hai ke wo musalman hai aur islam ki taraf daawat deta hai, us par rashk karta aur shadaa'n-o-farhaa'n hota hai.

Jaisa ke irshad-e-Rabbani hai:

<sup>1</sup> T: (حَذَرٌ) Parhez, ijtinaab, bachao, ehtiyaat, khauf, dar, caution [RKT]

<sup>2</sup> T: Sharm-o-hayaa, ghairat-o-hamiyyat [RKT]

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْعُونَ ﴿٥٨﴾

Keh Deejiye Ke Allah Ke Fazl Aur Uski Rahmat Se, Pas Chaahiye Ke Wo Isi Ke Saath Khush Ho'n Aur Wo Har Us Cheez Se Behtar Hai Jise Tum Jama Karke Rakhte Ho. (Surah Yunus: 58)

Allah ki rehmat par farhat ka ehsaas, farhat-e-rashk aur farhat-e-suroor hai aur ye jaaiz-o-mashroo hai. Albatta mamnoo farhat wo hai, jo kibr-o-nakhwat<sup>1</sup> aur ghuroor-o-takabbur ke saath ho. Ye qatan mamnoo hai. Jaisa ke Allah Ta'ala ne qaroon ke qissa mein irshad farmaya hai:

لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ .

Mat Khush Ho, Beshak Allah Ta'ala Ziyaada Khush Hone Waalo'n Ko Pasand Nahi Karta. (Surah al-Qasas: 76)

Ye logo'n ke saath takabbur-o-taalla<sup>2</sup> aur un par apni azmat-o-rifat jamaane ki farhat-o-khushi hai aur yehi wo khushi hai, jisse roka gaya hai. Magar farhat-e-rashk aur Allah ke deen par kaif-o-suroor ki farhat, hidayat-e-Ilaahi par farhat izhaar karna aur khushi manaana mashru, layaq-e-sataaish aur mustahiq-e-taareef hai.

Ye aayat ﴿وَمَنْ أَحْسَنُ قَوْلًا﴾ daawat-e-tableegh ki fazilat par dalaalat karne waali aayaat mein se waazeh-tareen aayat hai, jo ye bataati hai ke daawat ilallah qurb-e-Ilaahi ke husool ke liye ahem-tareen amal aur afzal-tareen itaa-at hai aur daawat-o-tableegh ka kaam karne waale log izzat-o-sharf ki intihai bulandiyo'n aur rifato'n ko pohonche hue hote hain. Aur un sab ke sar-bar-aawarda aur kaamil-tareen shakhs Khaatam-un-Nabiyyeen Imam al-Ambiya aur Syed al-Mursaleen hamare paeghambar Hazrat Muhammad-e-Mustafa ﷺ hain.

Dawat-e-Ilallah ki fazilat ke mutaalliq hi Allah Ta'ala ka irshad hai:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي .

Keh Deejiye Ke Ye Meri Raah Hai, Main Aur Meri Ittiba Karne Waale Alaa Wajhil-baseerah Allah Ki Taraf Daawat Dete Hain. (Surah Yusuf: 108)

<sup>1</sup> T: (نَخَوَات) Ghuroor, takabbur, ghamand [RKT]

<sup>2</sup> T: (تَعَلَّى) Ghamand, takabbur, yahan muraad hai takabbur aur ghuroor karna [RSB]

Is aayat mein Allah Subhanahu wa Ta'ala ne bayan farmaya hai ke Rasool ﷺ baseerat ke saath daawat dete hain. Aur aise hi Aap ﷺ ke naqsh-e-qadam par chalne waale bhi alaa-wajhil-baseerah daawat dete hain. Is mein bhi daawat ki fazilat bataai gai hai aur ye bataaya gaya hai ke Rasool Allah ﷺ ke naqsh-e-paa par chalne waale bhi saahib be baseerat hote hain. Aur “baseerat” wo ilm hai jo un tamaam umoor par haawi hai, jin ki taraf wo daawat deta ya jin se wo rokta hai. Isse bhi dua-at-o-wuaaz<sup>1</sup> ki fazilat aur izzat-o-sharf ka pata chalta hai.

Nabi-e-Akram ﷺ ne ek (1) hadees mein farmaya hai:

مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ.

*“Bhalaai ki taraf daawat dene waale ke liye bhi us par amal karne waale jaisa ajr-o-sawaab hai”*. (Abu Dawood; Tirmizi; Musnad Ahmad; Sahih al-Jaame lil Albani: V2 P1071; Mishkat [ba-tehqeeq Albani: 208])

Ek (1) aur irshad-e-Nabawi ﷺ hai:

مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَالِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَالِكَ مِنْ آثَامِهِمْ شَيْئًا.

*“Jisne hidaayat ki taraf daawat di, uske liye bhi utna hi sawaab hai, jitna us par amal-paera hone waalo’n ka hai. Ye unke ajr mein se koi kami nahi karega aur jisne gumrahi ki taraf daawat di, use utna hi gunah hoga, jitna us par amal karne waalo’n ka hai aur ye unke gunah se bhi koi kami nahi karega”*. (Mukhtasar Sahih Muslim: 1860; Abu Dawood; Tirmizi; Nasai; Ibne Majah; Daarmi; Sahih al-Jaame: v2 P1071; As Sahiha lil Albani: 865)

Ye hadees bhi daawat-e-ilaa Allah Azzo Wajalla ki fazilat par dalaalat karne wali hai aur Rasool Allah ﷺ ki sahih hadees hai ke Aap ﷺ ne Hazrat Ali رضي الله عنه se mukhaatib ho kar farmaya:

فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ.

*“Allah ki qasam, agar tere zariye kisi ek aadmi ko bhi hidayat bakhsh de to ye tere liye surkh oonto’n se bhi behtar hai”*. (Bukhari-o-Muslim; Abu Dawood; Musnad Ahmad; Sahih al-Jaame: V1 P316 & V2 P1193)

Ye hadees bhi daawat-o-tableegh ki fazilat bataati hai aur us azeem

<sup>1</sup> T: (دُعَات) Daawat dene waale tableegh karne waale; (وُعَاظ) waaz-o-nasihat karne waale [RSB]

bhalaai ka pata deti hai, jo us par amal-paeraa hone mein hai ke daai-o-muballigh ko bhi utna hi ajr diya jaaega, jitna ke uske haatho'n hidaayat paane waalo'n ko milega. Chaahe wo karodo'n ki taadaad mein hi kyouun na ho'n.

Aye Muballigh-o-Daai! Tujhe bhi un sab ke ajr jitna hi ajr-o-sawaab milega.

Aye Daai Ilallah! Tujhe ye khair-e-kaseer aur ajr-e-azeem mubaarak ho.

Is hadees se ye bhi waazeh hota hai ke Rasool Allah ﷺ ko Aap ﷺ ke tamaam paeruo'n ke ajr ke baraabar ajr milega. *SubhanAllah*. Ye kis qadr azeem nemat hai ke hamare Nabi ﷺ qiyaamat tak aane waale apne tamaam muttabieen<sup>1</sup> ke ajr-o-sawaab jitna badla diye jaaenge. Kyoune Aap ﷺ ne un tak Allah Ta'ala ka paeghaam pohonchaya aur bhalaai ki taraf unki rehnumaai ki. Aap ﷺ par lakho'n durood-o-salam ho'n.

Isi tarah hi deegar tamaam Amibya-o-Rusul ﷺ bhi apne paeruo'n ke ajr-o-sawab jitna badla diye jaaenge.

Aur aye daai! Aise hi har zamaana mein tumhe'n bhi tumhari shookhi<sup>2</sup> naqsh-e-paa par chalne waalo'n aur tumhari daawat ko qubool karne waalo'n ke ajr-o-sawaab jitna badla milega. Lihaaza is khair-e-azeem ko ghanimat samjho aur daawat-o-tableegh ke liye bila-taakheer kamar-basta ho jao.

### ③ Daawat-e-Ilallah Ki Kaifiyat-e-Adaa Aur Uska Usloob

Dawat-o-tableegh ki kaifiyat aur uska usloob kiya ho? Is baat ki wazaahat Allah Ta'ala ne Quran-e-Kareem mein farmaai hai aur uske Nabi ﷺ ki sunnat mein bhi uski nishandahi ki gai hai. Is silsila mein waazeh-tareen nas<sup>3</sup> Allah Ta'ala ka ye irshad-e-giraami hai:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

<sup>1</sup> T: (مُتَّبِعِينَ) Ittiba aur paerawi karne waale [RKT]

<sup>2</sup> T: Tumhara josh, tumhari rawish, tumhara andaaz-e-daawat [RSB]

<sup>3</sup> T: (نَص) Aisi aayat-e-qurani ya hadees jo sareeh ho, yaane jis mein koi taaweel ki gunjaaesh na ho, quran ki waazeh aayat nez waazeh hadees [RKT]

Apne Rabb Ki Raah Ki Taraf Logo'n Ko Hikmat Aur Behtareen Nasihat Ke Saath Bulaaiye Aur Unse Behtareen Tariqe Se Guftagu Keejiye. (Surah an-Nahl: 125)

Is aayat mein Allah Subhanahu wa Ta'ala ne wo kaifiyat bayan farmadi hai ke jisse har daai muttasif aur jis par har muballigh amal-paera ho. Sabse pehle wo hikmat-o-danaai ke saath daawat-o-tableegh ka aaghaaz kare aur *"hikmat"* se murad mukhaatib ke zehen ko appeal aur use qaayal karne waale raushan dalaail hain, jo haq ko waazeh karne waale aur baatil-shikan<sup>1</sup> ho'n.

Yehi wajah hai ke baaz mufasssireen ne 'بِالْحِكْمَةِ' ka mane 'بِالْقُرْآن' kiya hai. Kyounke quran-e-paak azeem hikmat-o-danaai ka mamba-o-sar-chashma<sup>2</sup> hai ke us mein kaamil-tareen shakl mein haq ka bayan aur uski wazaahat maujood hai. Aur baaz mufasssireen-e-Kiraam ne 'بِالْحِكْمَةِ' ke maane 'بِالْأَدِلَّةِ مِنَ الْكِتَابِ وَالسُّنَّةِ' yaane quran-o-sunnat ke dalaail ke saath kiya hai.

Behrehaal *"hikmat"* ek (1) azeem kalma hai, jiske maane *"Ilm-o-baseerat ke bal-boote par waazeh-o-muskit<sup>3</sup> aur kaashif-e-haq dalaail ke saath daawat-e-Ilallah ka mansab adaa karna"* hai. Aur ye ek (1) mushtarika kalma hai, jiske mutaddid-o-ba-kasrat maane hain. Iska itlaaq nabuwwat, ilm-o-daanish, tafaqqoh fid-deen, aql-o-khird<sup>4</sup>, wara'-o-taqwa<sup>5</sup> aur deegar kai ashia par hota hai.

Baqaul Imam Shawkani رحمه الله *"hikmat"* dar-asal wo amr hai, jo safaahat-o-bewaqaofi se rokta hai aur isi ka naam hai hikmat. Lihaaza hikmat ke maane ye bane ke *"Har wo kalima aur har wo baat jo tujhe bewaqaofi-o-naadaani se rok de aur baatil se baaz rakhe, aise hi har waazeh, sareeh aur sahih baat fee-nafsihi hikmat hai"*. Pas qurani aayaat is baat ki sabse ziyaada mustahiq hain ke unhe'n hikmat ka naam diya jaae aur

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<sup>1</sup> T: (باطل شکن) Jhoot ko mitaane waala, baatil ko todne waala [RSB]

<sup>2</sup> T: (منبج) Asal, nikalne ki jagah, muqaam-e-zuhoor, masdar [RKT]

<sup>3</sup> T: (مُسْكِيَت) Khamosh kar dene waala (jawaab ya daleel), chup karne waala [RKT]

<sup>4</sup> T: (عَقْل و خِرَد) Soojh-boojh, faham-o-firaasat [RKT]

<sup>5</sup> T: (وَرَعَ) Ghalati karne ka dar, khuda ka khauf, taqwa, parhezgaari [RKT]



Kitabullah ke baad Sahih Sunnat (Ahadees-e-Sahiha) bhi hikmat ke naam se mausoom hone ki sabse ziyada haqdaar hain.

Sunnat ko khud Allah Ta'ala ne apni azeem kitab quran-e-paak mein hikmat ka naam diya hai. Jaisa ke irshad-e-Baari Ta'ala hai:

وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ

Aur Wo (Nabi ﷺ) Unhe'n Kitab-e-Ilaahi Aur Hikmat Sikhlaate Hain. (Surah an-Nah: 43)

Yaha'n 'الحكمة' ke maane sunnat hai. Aur Allah Subhanahu wa Ta'ala ka farman hai:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ط

Aur Wo (Allah) Jise Chaahta Hai Hikmat Se Sarfaraz Karta Hai Aur Jis Shakhs Ko Hikmat Ataa Ki Gai Wo Khair-e-Kaseer Diya Gaya. (Surah an-Nah: 43)

Waazeh aur raushan dalaail bhi "hikmat" ke naam se mausoof honge aur haq ko zaahir karne waale waazeh kalaam ko bhi "hikmat" ka naam diya jaata hai. Jaisa ke saabiqa sutoor mein guzar chuka hai.

Aur isi se hi 'الحكمة', 'ح', aur 'ك' maftooh, yaane lagaam hai jo ghode ke mu'n mein hoti hai. Use *hikmah* ka naam is liye diya gaya hai ke ghod-sawaar jab us lagaam ko kheenchta hai to wo ghode ko paeham<sup>1</sup> chalte rehne se rok deti hai, to goya hikmat ek (1) aisa kalima hai, jo shakhs use sunle wo use rawish-e-baatil par chalte rehne se rok deta hai. Haq ko akhaz karne, usse asar-pazeer<sup>2</sup> hone aur Allah Azzwo Wajal ki muqarrar karda hudood ka paas karne ki daawat deta hai. Daai ko chaahiye ke wo hikmat ke saath daawat de, usi ke saath aaghaaz kare aur usi ka ehtemaam kiye rahe.

Agar madoo<sup>3</sup>-o-mukhaatib jafaa<sup>4</sup> kare aur uske paas baaz eterazaat bhi ho'n to use aayaat-o-ahadees ke "*mawaaiz-e-hasana*" ke saath daawat

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<sup>1</sup> T: Pae-dar-pae, musalsal [RKT]

<sup>2</sup> T: (اثر پذیری) Mutaassir hona asar padna [RKT]

<sup>3</sup> T: (مدعو) Bulaaya gaya, daawat diya gaya, jise bulaaya gaya, jise daawat di gai ho [RKT]

<sup>4</sup> T: (جفا) Zulm, sitam, ziyaadati, naainsaafi [RKT]

de'n. Jin mein waaz-o-nasihat aur targheeb ho aur agar uske paas koi shubha ho to uske saath ahsan tariqe se “mujaadala-o-munazara” kare'n. Uske saath sakhti se kaam na le'n, balke sabr ka daaman thaame rakhe'n aur jald-baazi na kare'n, naahi tashaddud ko apnaae'n. Balke umda usloob ke saath uska shubha zaayal karne aur dalaail ko waazeh karne ki koshish kare'n.

### Aye Daai-o-Muballigh!

Isi tarah aapko ye bhi chaahiye ke sabr-o-tahammul ka shewa ikhtiyaar kare'n aur jabr-o-tashaddud ka rawaiyya na apnaae'n. Kyounke infaaq bil-haq ka ye aqrab-tareen zariya hai. Allah Ta'ala ne jab Hazrat Musa عليه السلام-o-Harun عليه السلام ko faraun ki taraf bheja to unhe'n hukm farmaya ke use naram baat kehe'n. Halaanke wo sabse bada baaghi-o-sarkash tha. Hazrat Musa-o-Harun عليهم السلام ko Allah Ta'ala ne hukm diya:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿٣٧﴾

Use Narmi Se Baat Kaho Shayad Ke Wo Nasihat Haasil Kare Ya Dar Jaae.  
(Surah Taa Haa: 44)

Aur Allah Ta'ala ne apne mehboob paeghambar Hazrat Muhammad ﷺ ke baare mein irshad farmaya:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ إِنِّي لَهَمٌ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۚ

Aye Mere Paeghambar! Aap Allah Ki Rahmat Se Unke Liye Naram-dil Ho Gae Aur Agar Aap Tund-khoo<sup>1</sup> Aur Sang-dil Hote To Ye Log Aapke Aas-paas Se Door Bhaag Jaate. (Surah Aale Imran: 159)

Isse maaloom hua ke daawat ka haakimaana usloob aur jaada-e-mustaqeem ye hai ke daai-o-waaiz, daawat-o-tableegh mein saahib-e-hikmat aur uske usloob-o-andaaz ke silsila mein saahib-e-baseerat ho. Ujlat-o-jald-baazi se kaam na le aur na hi tashaddud-o-sakhti kare. Balke hikmat-o-danaai se aayaat-o-ahadees mein waazeh-o-haq-rasa baat, mawaaiz-e-hasana aur ahsan jidaal-o-munazara ke saath daawat de. Yehi wo usloob hai jo daawat-o-irshadaat ke liye aapko ikhtiyaar karna chaahiye.

<sup>1</sup> T: Bad-mizaaj, chid-chidaa, tez-mizaaj [RKT]

Na-waaqfiyat ke saath maidan-e-daawat mein kaam karna faaeda-mand nahi hota, balke ulta muzir hai. Iska tafseeli bayan in sha Allah daai ke ausaaf ke zikr mein aaega. Kyou nke dalaail ki adm waaqfiyat ke saath daawat dena goya ilm ke baghair Allah par baat thopna hai. Aise hi jabr-o-tashaddud ke saath daawat dene ka nuqsaa aur zarar usse bhi fazoo'n-tar<sup>1</sup> hai. Daawat-o-tableegh ka wohi usloob ikhtiyaar karna waajib-o-mashroo hai, jo Allah Ta'ala ne Surah an-Nahl ki us ayat mein bayan farmaya hai. Jis mein irshad-e-Ilaahi hai:

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ<sup>ط</sup>

Apne Rabb Ki Raah Ki Taraf Logo'n Ko Hikmat Aur Behtareen Nasihat Ke Saath Bulaaie Aur Unse Behtareen Tariqe Se Guftagu Keejiye. (Surah an-Nahl: 125)

Haa'n agar madoo ki taraf se haqd-o-inaad<sup>2</sup> aur zulm-o-ziyadati zaahir ho to us waqt mukhaatib par sakhti karne mein koi mumaaneat nahi hai. Jaisa ke Allah Ta'ala ka farman hai:

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ<sup>ط</sup>

Aye Nabi ﷺ! Kuffaar-o-Munafiqeen Ke Saath Jihaad Kare'n Aur Un Par Sakhti Kare'n. (Surah an-Nah: 43)

Aur irshad-e-Rabbani hai:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ<sup>ط</sup> إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ .

Aur Ahle Kitaab Ke Saath Acchi Baat Se Mujaadala-o-munaazara Kare'n, Siwaae Un Logo'n Ke Jo Un Mein Se Zaalim<sup>3</sup> Ho'n. (Surah al-Ankaboot: 43)

#### ④ daawat Kis Cheez Ki Taraf?

Wo kya cheez hai, ke jiski taraf daawat di jaae? Wo kaunsa amr hai, jo duaat-o-muballigheen par waajib hai. Ke uski logo'n ke saamne khoob

<sup>1</sup> T: (فُزُونٌ) Ziyaada, badha hua, badh kar, growing, better, superior [RKT]

<sup>2</sup> T: (جُفْدٌ) Dushmani, bughz, inaad [RKT]

<sup>3</sup> T: Tafseer Ahsan ul Kalaam mein is "Zalim" ki tafseer mein likha hai: "Yaane jo bahes-o-mujaadala mein ifraat se kaam le'n to tumhe'n bhi sakht lab-o-lehja ikhtiyaar karne ki ijaazat hai". (Tafseer Ahsan ul Kalaam, Darussalam edition) [RSB]

khoob wazaahat kare'n? Jaisa ke Ambiya-o-Rusul ﷺ ne use waazeh farmaya:

Wo Allah ki seedhi raah “*siraat-e-mustaqeem*” hai. Jo Allah ka deen-e-haq hai aur yehi mahel-e-daawat-o-tableegh hai, jaisa ke Allah Subhanahu wa Ta'ala ka irshad hai:

أُدْعُ إِلَى سَبِيلِ رَبِّكَ.

Apne Rabb Ki Raah Ki Taraf. (Surah an-Nahl: 125)

Allah Ta'ala ki sabeel aur raah islam hai. Yehi siraat-e-mustaqeem aur yehi Allah ka deen hai, jiske saath Allah Ta'ala ne Hazrat Muhammad ﷺ ko mab-oos farmaya. Isi ki taraf daawat dena waajib hai, naake kisi ke mazhab ya raae ki taraf, balke sirf Allah ke deen, Allah ke siraat-e-mustaqeem ki taraf jo Allah ne apne Nabi-o-Khaleel Hazrat Muhammad ﷺ ko de kar bheja. Quran-e-Azeem aur Rasool Allah ﷺ se saabit shuda sahih sunnat-o-ahadees isi cheez par dalaalat karti hain.

Is daawat mein sabse pehli aur sire ki cheez sahih aqida, ikhlaas lillah, ibaadat mein Allah ki wahdaniyat, uske rasoolo'n aur roz-e-qiyaamat par imaan aur har us baat par imaan laane ki daawat dena hai, jo Allah aur uske Rasool ﷺ ne bataai hai. Yehi siraat-e-mustaqeem ki asaas-o-buniyad hai aur yehi Allah ki wahdaniyat. لَا إِلَهَ إِلَّا اللَّهُ.

Aur iska matlab, Allah ki tauheed, ikhlaas-o-lillahiyat aur Allah Ta'ala aur uske Ambiya or Rusul ﷺ par imaan laane ki taraf daawat dena hai.

Allah Ta'ala aur uske Rusul ne saabiqa haalaat, aainda waaqiaat, qiyaamat, aakhri zamaana aur qurb-e-qiyaamat ke mutaalliq jo-jo khabar di hai. Un sab umoor par imaan laane ki taraf daawat dena bhi isi mein shaamil hai. Allah Ta'ala ke faraaiz: Namaz padha, Zakat adaa karna, Ramzan ul Mubarak ke roze rakhna aur Baitullah Shareef ki ziyarat-o-Hajj karna waghaira bhi isi mein daakhil hai.

Jihad Fee Sabeelillah, amr bil maaroof-o-nahi anil munkar, tahaarat, namaz, baahami len-den ke muamalaat, nikah, talaq, qanoon-e-jurm-o-saza, naan-o-nafqa, jung-o-

aman aur wo tamaam umoor jinki insaan ko zaroorat pesh aati rehti hai. Un sab mein ahkaam-e-shariyat ko ikhtiyaar karne ki taraf daawat dena bhi usi ka juzv hai.

Aise hi daai-o-muballigh akhlaaq-e-hasana aur aamaal-e-saaliha ki taraf daawat de, badd-akhlaaqi aur badd-amali se roke. Ye zimmedaari nibhaana ibaadat hai aur qiyaadat bhi. Maidan-e-daawat-o-tableegh mein kaam karne waala shakhs aabid hoga aur qaaid bhi, ye amal ibaadat hai aur hikmat bhi, you'n wo daai-o-muballigh aabid-o-ghaazi aur rozadaar hoga aur shariyat-e-Ilaahiya ke ahkaam ki roo se faisle karne aur uske ahkaam ko naafiz karne waala haakim bhi hoga.

Ye amal-e-daawat-o-irshad ibaadat hai aur jihad bhi. Daai-o-muballigh Allah ki taraf daawat de, aur Allah ke deen se baghawat-o-sartaabi karne waalo'n ke saath jihad bhi kare. Wo haamil-e-quran ho aur shamsheer ba-kaf bhi.

Quran-e-Paak ke maane mein ghaur-o-fikr aur taammul-o-tadabbur<sup>1</sup> kare aur uske ahkaam ko taaqat-o-quwwat ke saath naafiz kare aur agar zaroorat pade to ba-zor-e-shamsheer bhi unka nifaaz amal mein laae. Daawat-o-tableegh ka kaam siyasat hai aur muaasharat bhi. Daai-o-muballigh umda akhlaaq, imaani quwwat aur musalmano ke baahami ittihaad-o-ittifaaq ki taraf daawat de. Jaisa ke irshad-e-Ilaahi hai:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا<sup>2</sup>

Allah Ki Rassi Ko Mazbooti Se Pakde Rakho Aur Iftiraaq-o-Intishaar<sup>2</sup> Ka Shikaar Mat Ho. (Surah Aale Imran: 103)

Allah ka deen, islam, baahami ittihaad-o-ittifaaq aur aisi saaleh-o-haakimana siyasat ka daai hai, jo yekjahti-o-yagaanegat<sup>3</sup> paeda kare, naake tafraqa-o-adawat, jo logo'n ko baahmai sheer-o-shakar kare, naake mutbaaid-o-mutanaffir<sup>4</sup> aur jo safaa-qalbi-o-iaana-dili<sup>5</sup>, akhuwwat-e-islami ke ehteraam, birr-o-bhalai, taqwa-o-acchai par ta-

<sup>1</sup> T: (تَدَبُّر) Sochna, ghaur karna, ghaur-o-fikr, door-andeshi [RKT]

<sup>2</sup> T: (اِنْتِشَار) Pareshani, tittar-bittar hona, bikharne ki kaifiyat [RKT]

<sup>3</sup> T: (يَكْجَايَت) Shanasaai, waaqfiyat, qaraabat, rishtedaari [RKT]

<sup>4</sup> T: (مُتَبَاعِد) Ek-dosre se baeed, door, juda, alag [RKT]

<sup>5</sup> T: (صَفَاء قَلْبِي) Dil ki safaa/paakeezgi [RSB]

aawoon aur bandagaan-e-Ilaah ke saath birr-o-bhalai ki taaleem deta hai.

Daai-o-muballigh, amaanat ki adaaigi, sharai ahkaam ki roo se faisla karne aur ghair munazzal-minAllah<sup>1</sup> ke saath faisla na karne ki taraf daawat de. Jaisa ke Allah Azzwo Wajal ka irshad hai:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ط

Allah Tumhe'n Hukm Deta Hai Ke Amaanate'n Unke Maaliko'n Ko Pohonchado Aur Jab Tum Logo'n Mein Koi Faisla Karo To Adl-o-Insaaf Ke Saath Faisla Karo. (Surah an-Nisa: 58)

Dawat-o-irshad ka kaam jis tarah siyaadat-o-ibaadat<sup>2</sup> aur jihad hai. Waise hi ye siyasat-o-iqtisadiyaat bhi hai.

Murshid-o-waaiz ko chaahiye ke wo sharai aur mutawassit iqtisaadi nizaam ki taraf daawat de, naake ghaasibaana-o-zaalimaana sarmayadaari nizaam ki taraf jo halaal-o-haraam ki parwa kiye baghair har jaaiz-o-naajaz tariqa se maal jama karne ka sabaq deta hai aur naahi be-deen-o-mulhidaana ishtiraaki nizaam (Socialism) ki taraf jo awaam ko unke apne amwaal aur zaati amlaak ka bhi koi haq nahi deta. Balke un par zulm-o-istibdaad<sup>3</sup> aur jabr-o-tashaddud uski ek adaa hai. Na ye izm<sup>4</sup> na wo izm, balke islami iqtisaadi nizaam in dono izamo'n ke maa-baen, un dono rasto'n ke wasat mein aur un dono baatilo'n ke darmiyan sirf khud ek hi nizaam-e-haq hai.

Aqwaam-e-maghrib ne daulat ki parastish-o-taazeem ki, uski mohabbat mein ghuluv kiya. Use jama karne ke liye diwaangi ki hadd tak intiha-pasandi se kaam liya, yaha'n tak ke use har-har aade-tirche hathkande se jama kiya hatta ke Allah Ta'ala ke haraam-karda zaraae ikhtiyaar karne se bhi koi gurez na kiya.

Doosri taraf mashriqi mulhideen Soviet Union (Russia) aur uske khosha-

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<sup>1</sup> T: Allah ki taraf se naazil kiya gaya [RSB]

<sup>2</sup> T: (سياذت) Qiyaadat, buzurgi, bartari, sardaari, hukumat, sultanat [RKT]

<sup>3</sup> T: (اِسْتِبْدَاد) Zulm-o-jor se hukumat karna, zabardasti, zid [RKT]

<sup>4</sup> T: Jaise liberalism, socialism, communism, capitalism, feminism, nationalism, humanism, materialism etc [RSB]

cheen<sup>1</sup> paerukaaro'n ne awaam ki zaati daulat ka ehteraam na kiya, balke unse cheen-chapat kar ba-haq-e-hukumat jama-o-zabt kar le'n. Is silsila mein unho'n ne apni ghaasibaana kar-guzaari aur zaalimaana rawaiyya ki parwah na ki, balke awaam ko zar-khareed ghulam bana liya. Un par jabr-o-ikraah<sup>2</sup> ko rawa rakha. Allah ke saath kufr kiya, tamaam adiyaan-e-aalam ka inkaar kar gae aur ye naara lagaaya: 'لَا إِلَهَ إِلَّا الْحَيَاةُ: مَدَّةُ'  
*"Koi Ilaah-o-maabood nahi aur zindagi sirf daulat aur paise ka naam hai"*.

In mashriqi mulhido'n ne daulat ke husool-o-hawas mein use haraam zaraae se kamaane ki bhi qatan koi parwah na ki. Maal-o-zar ki bohtaati mein aakar insaani aqdaar<sup>3</sup> ki tabaahi-o-ziya ko bhi khaatir mein na laae. Logo'n mein ajeeb-o-be-hangam kafiyaat phaelaadi ke wo fitri-zaraae se kasb-o-intifa'<sup>4</sup> aur apni tawanaayi'n, uqool-o-daanish<sup>5</sup> aur Allah ke ataa-karda saaz-o-samaan aur nemato'n se istifaada na kar sake'n.

Na sarmayadaari (nizaam) rawa hai, na ye (socialism) baja. Balke islam ne maal-o-daulat ki hifaazat ka paeghaam diya hai aur zulm-o-ziyaadati, dhoka-o-fareb, sood aur logo'n par jabr-o-taaddi<sup>6</sup> se qatan paak, jaaiz-o-sharai zaraae se iktisaab-e-daulat-o-zar ki taaleem di hai aur fard-o-jamat dono ki amlaak ka haq tasleem kiya hai. Is tarah islam dono izmo'n, dono iqtisaadi nizaamo'n aur dajl-o-fareb ke dono tareeqo'n ke maa-baen ek (1) raah-e-etedaal hai. Usne maal-o-zar ko mubaah qaraar diya, use kamaane ki daawat targheeb di aur use hakeemana tareeqo'n se kamaane ki taaleem di, ke jo kamaane waale ko Allah aur uske Rasool ﷺ ki itaa-at aur faraaiz ki adaai gi se bhi na rok sake'n. Chunache irshad-e-Ilaahi hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ .

Aye Imaan Waalo! Apne Aapas Ke Maal Najaaiz Tariqa Se Mat Khaao.  
 (Surah an-Nisa: 29)

<sup>1</sup> T: (خوشه چین) Faiz haasil karne waale, faaeda uthaane waale, parda-poshi karne waale [RKT]

<sup>2</sup> T: (اكره) Karaahat, bezaari, naagawaari, majboori, ijtinaab [RKT]

<sup>3</sup> T: (اقدار) Qadr-o-qeemat, paemaane [RKT]

<sup>4</sup> T: Faaeda, nafaa, munaafa, aamdani, faaeda uthaana [RKT]

<sup>5</sup> T: Aqalmandi, daanaai, samajh, fikr [RKT]

<sup>6</sup> T: (تعدى) Zulm-o-sitam, hadd se ziyaada naa-insaafi [RKT]

Aur Nabi-e-Akram ﷺ ka irshad hai:

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعَرْضُهُ.

*“Har musalman ka khoon, maal aur izzat doosre musalman par haraam hai”*. (Mukhtasar Sahih Muslim (ba-tehqeeq) Albani: 775; Abu Dawood; Tirmizi; Ibne Majah; Musnad Ahmad; Sahih al-Jaame: V2 P830 1136-1213; Irwa al-Ghaleel: 2450)

Aur Hajjatul Wida ke mauqa par farmaya tha:

إِنَّ دِمَائَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا.

*“Beshak tumhare khoon, amwaal aur izzate’n tum par usi tarah haraam hain, jis tarah ke is shaher aur is maah mein aajke din ki hurmat hai”*. (Sahih Muslim; Abu Dawood; Nasai; Sahih al-Jaame: V1 P414)

Aur irshad-e-risaalat ma-aab ﷺ hai:

لَا يَأْخُذُ أَحَدُكُمْ حَبْلَهُ فَيَأْتِي بِحَدَمَةٍ مِنْ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعُهَا فَيَكْفُفَ بِهَا وَجْهَهُ مِنْ سُؤَالِ النَّاسِ أَعْطَوْهُ أَوْ مَنَعُوهُ.

*“Tum Mein se ek (1) shakhs apni rassi pakde aur apni peeth par laad kar lakdiyo’n ka gattha laae, phir use bech kar pet paale aur apne chehre ko logo’n se sawaal (ki zillat) karne se bachaae (yehi behtar hai, kyunke logo’n ka kya hai) use kuch de’n ya na de’n”*. (Sahih Bukhari; Musnad Ahmad; Ibne Majah a’an Zubair bin Awwam رضى الله عنه; Bukhari; Muslim; Nasai a’an Abu Huraira رضى الله عنه; Sahih al-Jaame: V2 P899)

Aur jab Nabi-e-Akram ﷺ se sawaal hua: ‘أَيُّ الْكَسْبِ أَطْيَبُ؟’ *“Pakeeza*

*kamaai kaunsi hai?”* to Aap ﷺ ne farmaya: ‘عَمَلُ الرَّجُلِ بِيَدِهِ وَكُلُّ بَيْعٍ مَبْرُورٍ’

*“Aadmi ki haath ki kamaai aur dhoka-o-fareb se paak tijaarat”*. (Mojam Tabrani Kabeer-o-Ausat (Ibne Umar رضى الله عنه se riwayat); Mojam Tabrani Ausat (Raafe bin Khadeej رضى الله عنه se riwayat); Sahih at Targheeb wat Tarheeb lil Albani: V2 P305-306)

Aur Rasool-e-Rahmat ﷺ ne farmaya:

مَا أَكَلَ أَحَدٌ طَعَامًا أَفْضَلَ مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ وَكَانَ نَبِيُّ اللَّهِ دَاوُدَ يَأْكُلُ مِنْ عَمَلٍ يَدِهِ.

*“Tum Mein se kisi ne apne haath ki kamaai se ziyaada pakeeza khana nahi khaya aur Allah ke nabi Hazrat Dawood عليه السلام apne haath se kama kar khaya karte the”*. (Bukhari; Musnad Ahmad; Sahih al-Jaame: V2 P972)

Ye ahadees hame’n bataati hain ke islam ka maali-o-iqtisaadinizaam ek



mutawassat nizaam hai. Jo na to ahle maghrib aur unke paeruo'n waale zalimaana sarmaya-daari nizaam jaisa hai aur na hi mulhid socialist ke naam se milta hai. Jinho'n ne logo'n ke amwaal ghasban cheen liye. Unke maliko'n ki hurmat-o-naamoos pamaal ki gai aur kisi qism ki koi parwah na ki. Awaam ko ghulam bana liya aur unki shakhsiyat ko bhi mitaake rakh diya aur Allah ki haraam-karda ashya ko halaal bana liya.

Iske bar-aks islam mein aapko haq haasil hai ke maal-o-daulat kamaae'n. Use jaaiz-o-sharai zaraae se haasil kare'n. Aap apne us maal-o-zar ke awwaleen mustahiq hain, jise aapne Allah Ta'ala ke mashroo-karda aur mubaah tariqa se kamaaya.

Islam akhuwwat-e-imaani, Allah se ikhlaas aur uske bando'n ke saath khuloos-o-khair-khwahi ka bhi daai hai aur ye ke har musalman apne musalman bhai ka ehteraam kare, baddayanat, hasad-o-bughz, dajl-o-fareb, khiyaanat aur aise hi deegar mazmoom akhlaaq-o-aadaat se baaz rahe.

Jaisa ke Allah Ta'ala ka irshad-e-giraami hai:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ④

Aur Momin Mard-o-Zan Ek-doosre Ke Dost Hote Hain, Wo Acchaai Ka Hukm Dete Aur Buraai Se Mana Karte Hain. Wo Namaz Padhte, Zakat Adaa Karte Aur Allah Aur Uske Rasool ﷺ Ki Itaa-at Karte Hain. Yehi Wo Log Hain Jin Par Allah Ta'ala Rahem Farmaega, Allah Ghaalib Aur Hikmat Waala Hai. (Surah at-Tawba: 43)

Aur farman-e-Rabbul Izzat hai:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ⑤

Tamaam Momin Aapas Mein Bhai-bhai Hain, Apne Do (2) Bhaiyyo'n Mein Baaham-sulah Karwado Aur Parhezgari Ikhtiyaar Karo Taake Tum Rahem Kiye Jaao. (Surah al-Hujuraat: 43)

Aur Nabi-e-Akram ﷺ ka farman hai:

الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَحْقِرُهُ وَلَا يَخْذُلُهُ.

***“Har musalman doosre musalman ka bhai hai, wo na us par zulm karta hai aur na use haqeer samajhta hai aur na hi use zaleel karta hai”.***

(Bukhari; Mukhtasar Muslim: 1830; Abu Dawood; Tirmizi; Nasai; Musnad Ahmad; As Sahiha lil Albani: 504; Sahih al-Jaame: V2 P1137; Irwa al-Ghaleel: 2450)

Har musalman doosre musalman ka bhai hai, us par waajib hai ke uska ehteram kare, uski tehqeer na kare, uske saath adl-o-insaaf se pesh aae aur Allah Ta’ala ne jo huqooq use diye hain, unki baja-aawari kare.

Nabi-e-Akram ﷺ ka farman-e-giraami hai:

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا.

***“Har momin doosre momin ke liye ek (1) diwaar ki maanind hai. Jiske baaz ajza baaz deegar ko mazbooti aur sahara dete hain”.*** (Bukhari; Muslim; Tirmizi; Nasai; Sahih al-Jaame: V2 P1129-1130)

Aur irshad-e-Nabawi ﷺ hai:

الْمُؤْمِنُ مِرَّةً أَخِيهِ الْمُؤْمِنِ.

***“Momin apne momin bhai ke liye aaine ki maanind hai”.*** (Al Adab al-Mufrad lil Imam Bukhari; Abu Dawood; As Sahiha: 926; Sahih al-Jaame: V2 P1130)

Mere bhai! Aap apne bhai ka aaina hain aur buniyad ki ek (1) eent hain, jis par akhuwwat-e-imaani ki imarat qaayam hai. Lihaaza apne bhai ke huqooq ko pehchaano aur uske saath haq-o-sadaaqat, nasihat-o-ikhlaas aur sidq-o-safaai se pesh aao.

Aur aap par ye bhi waajib hai ke islam ko mukammal taur par apnaao. Us mein se baaz umoor ko apna kar baaz ashiya ko nazar-andaaz na kar jao. Na to sahih aqida ikhtiyaar karke ahkaam-o-amaal ko tark karo aur na hi aamaal-o-ahkaam ko apnakar aqida ko chod-do. Balke islam ko kulli taur par apnaao. Aqida, amal, ibaadat, jihad, muaasharat, siyasat aur iqtisaadi-o-muaashi umoor ke alaawa tamaam shoba-haae-zindagi<sup>1</sup> mein islami taalimaat par amal karo aur islam ko ‘مِنْ كُلِّ الْوُجُوهِ’ (Mukammal taur par) ikhtiyaar karo. Jaisa ke irshad-e-Rabbani hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً ۖ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٥٩﴾

Aye Imaan Waalo! Islam Mein Kulli-taur Par Daakhil Ho Jao Aur

<sup>1</sup> T: Zindagi ke muamalaat, roz-marra ki sargarmiyaa’n [RSB]

Shaitaani Chaalo'n Ki Paerawi Na karo, Wo Tumhara Zaahir Dushman hai. (Surah al-Baqara: 208)

Ulama-e-salaf ki ek (1) jamat ne ye ma'ane likha hai ke 'السِّلْمُ' yaane islam mein poore taur par daakhil ho jao. Islam ko 'سِلْم' *silm* is liye kaha jaata hai ke ye duniya-o-aakhirat mein aman-o-salamati aur najaat-o-aatishi ki raah hai, ye aman-o-salamati aur islam hai. Jab ke deen-e-islam aman-o-aatishi ka daai hai. Sharai hudood-o-qisaas aur jihad fee sabeellillah ke siwa kisi ka khoon bahane se rokta hai. Kyounke wo hama-jihat salam-o-islam aur hama-roo aman-o-imaan hai. Isi liye Allah Ta'ala buzurg-o-bar-tar ka irshad hai:

ادْخُلُوا فِي السِّلْمِ كَافَّةً

Islam Mein 'مِنْ كُلِّ الْوُجُوهِ' (poore-poore) Daakhil Ho Jao. (Surah al-Baqara: 208)

Yaane islam ke tamaam shoba-jaat mein daakhil ho jao aisa na ho ke baaz ahkaam ko lelo aur baaz deegar ko chod-do, balke tumhe'n chaahiye ke mukammal islam ko ikhtiyaar karo.

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ .

Aur Shaitan Ke Qadam-ba-qadam Mat Chalo. (Surah al-Baqara: 208)

﴿خُطُوَاتِ الشَّيْطَانِ﴾ ka matlab wo maasi<sup>1</sup> aur gunah hain, jo Allah ka deen tark karne ki taraf daawat dete hain. Wo insaan ka badtareen dushman hai, lihaaza musalman par waajib hai ke kulli islam ke saath mutamassik-o-karband<sup>2</sup> rahe, mukammal islam ko apna deen banaae aur Allah Ta'ala ki rassi ko mazbooti se thaame rakhe aur tafraqa-o-ikhtilaafaat ke asbaab se har waqt baa-khabar-o-mohtaata rahe.

### Aye Daai-o-Muslim:

Aapka farz hai ke ibadaat-o-muamalaat, nikah-o-talaq, nafqaat-o-razaa-at, aman-o-jung mein dost-o-dushman ke saath aur jaraaim waghaira tamaam umoor mein shariyat-e-Ilaahiya ke mutabiq faisla kare'n. Ye

<sup>1</sup> T: (مَعَاصِي) Bahut se gunaah, khata, qusoor, nafarmaniyaa'n [RKT]

<sup>2</sup> T: (مُتَمَسِّك) Chimatne waala, mazboot pakadne waala, pakad karne waala [RKT]

waajib hai ke har kaam mein Allah Ta'ala ke deen-e-islam ko hakam-o-faisal<sup>1</sup> banaaya jaae.

Aur us cheez se bache'n ke aap apne ek bhai ki tarafdaari sirf is bina par kare'n ke usne falaa'n mauqa par aapki muwafaqat ki thi aur doosre bhai ke saath sirf is bina par dushmani-o-kadoorat rakhe'n ke usne falaa'n masla mein aapki mukhalifat ki thi. Ye cheeze'n insaaf ke manaafi hain. Sahaba Kiraam رضي الله عنهم mein kai masaail mein ikhtilaaf ru-numa hua, iske bawajood unke bahami aaina-dili aur dosti-o-mohabbat mein koi farq na aaya. **رَضِيَ اللَّهُ عَنْهُمْ وَأَرْضَاهُمْ**

Momin shariyat-e-Ilaahiya par amal karta, haq ko deen banaata aur daleel ki raushni mein use har cheez par muqaddam rakhta hai. Lekin agar kabhi waazeh-o-zaahir daleel na hone ki soorat mein masaail ka ijtihaad-o-istimbat karne mein kisi ki raae se ikhtilaaf ho jaae to ye cheez unhe'n is baat par bar-angekhta<sup>2</sup> nahi karti ke wo apne kisi bhai par zulm kare'n aur insaaf ka daman haath se chod-de'n. Aisi hi soorat un masaail mein hogi, jin mein nass ki taaweel mukhtalif paeraae<sup>3</sup> se mumkin ho, aisi haalat mein ikhtilaaf karne waale ko maazoor<sup>4</sup> samjha jaaega.

Aapka farz hai ke apne mukhaatib ko nasihat-o-khair-khwahi se samjhaae'n. Aur uski bhalai mein dilchaspi le'n. Ye ikhtilaafaat-e-raae aapko adaawat-o-tafraqa par na ubhaare ke aap dono par hi shaitan jaise dushman ko ghalib karde. **وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ**

Islam deen-e-adl-o-insaaf, haq-o-insaaf ke saath faisla dene waala aur deen-e-masawaat hai. Siwaae un umoor ke jo Allah Ta'ala ne mustasna<sup>5</sup> qaraar diye hain. Is deen mein har bhalai, makaarim-e-akhlaaq, husn-e-amaal aur adl-o-insaaf ki taraf daawat di gai hai aur tamaam akhlaaq-e-

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<sup>1</sup> T: (حَكَم) Saalis, munsif, jhagde mein fisla karne waala (jis ko dono taraf waalo'n ne tasleem kiya ho) [RKT]

<sup>2</sup> T: (بَرَّ أَنْكِيحْتَهُ) Ghusse mein bhara hua, ghussa se bhara hua [RKT]

<sup>3</sup> T: Dhang, tariqa [FL]

<sup>4</sup> T: (مَغْذُور) Qaasir, mehroom, moaaf kiya gaya, qaabil-e-afao [RKT]

<sup>5</sup> T: (مُسْتَنْثَى) Alag, judaa [RKT]

mazmooma se door rehne aur ehteraaz<sup>1</sup> karne ka hukm diya gaya hai. Chunache irshad-e-Ilaahi hai:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

Allah Ta'ala Adl-o-Ihsaan Karne Aur Qaraabat-daaro'n Ko (kharche se madad) Dene Ka Hukm Karta hai Aur Fahaashi-o-buraai Se Rokta Hai, Taake Tum Nasihat Pakdo. (Surah an-Nahl: 90)

Aur farman-e-Baari Ta'ala hai:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣٩﴾

Aye Logo! Ham Ne Tumhe'n Mard-o-Aurat Se Paida Kiya Aur Baahami Taaruf Aur Pehchaan Paida Karne Ki Khaatir Tumhare Khandaan Aur Qabile Bana Diye. Tum Mein Allah Ke Nazdeek Sabse Ziyaada Moazzaz-o-Mukarram Wohi Hai Jo Sabse Ziyaada Taqwa Waala Hai. Beshak Allah Har Cheez Ka Ilm Aur Khabar Rakhne Waala Hai. (Surah al-Hujuraat: 13)

## Khulaasa-e-Kalaam:

### Dawat kis baat ki taraf di jaae?

Is silsila mein guzishta kalaam ka khulaasa ye hai ke daai-e-islam aur muballigh-e-deen ka farz hai ke wo kulli islam ki taraf daawat de. Logo'n mein tafraqa-baazi-o-intishaar ko hawa na de aur mazhabi-o-qabaaili taassub<sup>2</sup>, apne raees, apne shaikh-o-imam ya kisi bhi doosre taassub ka shikaar na ho, balke us par waajib ye hai ke haq ko haq kahe, usi ki wazaahat kare aur logo'n ko usi par qaayam rehne ki talqeen kare, chaahe wo kisi imam, kisi wali aur kisi buzurg-o-peer ki raae ke khilaaf hi kyon na ho.

Jab koi aisa shakhs awaam-un-naas mein daai-o-muballigh ka kaam kare, jo fiqhi mazaahib mein taassub ko hawa deta aur kehta ho ke

<sup>1</sup> T: (اِخْتِرَاز) Ijtinaab, parhez, kinaara-kashi, bachna [RKT]

<sup>2</sup> T: (تَعْصُّب) Be-jaa himayat, haqeeqat zaahir ho jaane ke baad bhi haq baat se inkaar [RKT]

falaa'n imam ka mazhab falaa'n imam se oola-o-behtar hai, to tafraqa aur ikhtilaaf ubhar aate hain. Yaha'n tak ke usi mazhabi taassub ke natija mein logo'n ki ye position ho jaati hai ke wo kisi aise shakhs ke peeche namaz nahi padhte jo unke apne mazhab ka na ho.

Shafai kisi hanafi ki imamat mein namaaz adaa nahi karte aur hanafi kisi maliki-o-hambali ki iqtida mein namaz nahi padhte. Baaz mutaassib logo'n se haqiqatan aisa hua hai. Halaanke ye cheez bahut buri bala aur khutuwaat-e-shaitan ki ittiba hai. Sab Aimmah Kiraam *aimma-e-hidaayat* hain. Shafai ho'n ke Maalik, Ahmad ho'n ke Abu Hanifa, Auzaai ho'n ke Ishaq bin Rahwiya رحمہ اللہ. Aur aise hi deegar buzurgaan aur ahle ilm-o-fazl hain.

Ye sab aimma-e-hidaayat aur duaate-haq hain. Unho'n ne logo'n ko Allah ke deen ki taraf daawat di aur baaz ahle ilm par daleel ke makhfi rehne ki wajah se haq mein ikhtilaaf-e-raae waaqe ho gaya, jabke haqiqat ko pohonchne waale mujtahid ke liye do (2) ajr hain aur mukhti-e-haq<sup>1</sup> ke liye bhi ek (1) ajr hai.

Aap sabko chaahiye ke in tamaam aimma ikram ki qadar-o-manzilat aur ilm-o-fazl ko pehchaane'n, unke liye dua-e-rahmat kare'n aur is baat ka eteraaf kare'n ke wo aimmatul islam aur daiyaan-e-hidayat the.

Aur ye baat bhi aapko be-jaa taassub aur koraana taqleed<sup>2</sup> par na ubhaare ke aap kehne lage'n: "*Falaa'n ka mazhab behrehaal oola bil-haq hai. Ya falaa'n doosre ka mazhab oola hai, wo kabhi khata nahi karta*". Ye "*nahi*" ka daawa ghalat hai.

Aapka farz hai ke jab haq ki daleel zaahir ho jaae to use apnaae'n aur usi ki ittiba kare'n, chaahe wo falaa'n aur falaa'n ke mazhab ke khilaaf hi kyon na ho. Taassub se daaman bachaae'n aur kor-chashmaana-o-andhi taqleed se bache'n. Balke aimma ke ilm-o-fazl aur qadar-o-manzilat ko tasleem kare'n, lekin iske saath-saath apne nafs aur deen ke liye bhi ehtiyaat se kaam le'n.

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<sup>1</sup> T: (مُخْطِي) Wo jo ghalati se khataa kare, jisse bila-iraada khata sarzad ho [RKT]

<sup>2</sup> T: (كُورَانَه) Andha-dhund, bila-soche-samjhe, andho'n ki tarah [RKT]

Haq ko apnaae'n, usi ki taraf logo'n ki rehnumaai kare'n aur ind-at-talab<sup>1</sup> usi ke haq mein apni raza ka vote daale'n. Allah Ta'ala se darte rahe'n use har lamha apne pesh-e-nazar rakhe'n. Apne nafs-o-imaan ko is baat se muttasif kare'n ke "*Haq ek (1) hai*". Aur mujtahideen agar sahih baat ko pohonch jaae'n to unke liye do (2) ajr aur agar wo khata kar jaae'n to bhi unke liye ek (1) ajr hai. Jaisa ke Rasool Allah ﷺ se is silsila mein sahih hadees maujood hai. ④

④ • Mujtahideen ke silsila mein jis hadees ki taraf ishaara hai, wo Sahih Bukhari: Kitab al-Etesaam; Sahih Muslim: Kitab al-Akhziya; Abu Dawood: Kitab al-Akhziya; Tirmizi: Kitab al-Ahkam; Nasai: Kitab al-Akhziya; Ibne Majah: Kitab al-Ahkam aur Musnad Ahmad: V2 P187, V4 P198-204-205 mein maujood hai. Jiske alfaaz hai:

عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا حَكَمَ الْحَاكِمُ فَاجْتَنَهْدْ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ فَاجْتَنَهْدْ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ.

“Haakim jab ijtihaad se faisla karke haqiqat ko pohonch jaae to uske liye do (2) ajr hain aur agar khata kar jaae to bhi uske liye ek (1) ajr hai”. (Abu Adnan) •

## ⑤ Maqsood-o-Matloob-e-Dawat

Dawat-o-tableegh ka matloob-o-maqsood aur hadaf:

☞ Kaafir ko zulmaat-e-kufr se nikaal kar noor-e-hidayat ki taraf laana hai.

☞ Jaahil ko jahaalat ke andhero'n se nikaal kar noor-e-amal se raushnaas karaana hai.

☞ Aur gunaho'n se lat-pat logo'n ko andhero'n se nikaal kar noor-e-itaat-o-ittiba ka aadi banaana hai.

Yehi daawat ka matloob-o-maqsood hai. Logo'n ko zulmaat aur taareekiyo'n se nikaal kar noor aur raushni ki taraf laana aur haq ki taraf unki rehnumaai karna hai. Taake wo use ikhtiyaar kare'n aur azaab-e-jahannam aur ghazab-e-Ilaahi se najaat paae'n. Jaisa ke irshad-e-Rabbul Alameen hai:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ .

Allah Ta'ala Imaan Waalo'n Ka Dost Hai, Wo Unhe'n Taareekiyo'n Se Noor Ki Taraf Nikaal Kar Laata Hai. (Surah al-Baqara: 257)

<sup>1</sup> T: (عِنْدَ الطَّلَبِ) Talab karte hi, maangte hi fauran [RSB]

Ambiya-o-Rusul ﷺ ko is liye mab-oos kiya gaya, taake wo logo'n ko kufr-o-jahaalat ke zulmaat se nikaal kar noor mein le aae'n. Aur daaiyaan-e-haq bhi isi tarah hi daawat-o-tableegh karte rahe'n aur is kaam mein badi sargarmi ka muzaahara karte hain, taake wo logo'n ko jahalat-o-laa-ilm ki ghang-ghor ghatao'n se nikaal kar noor-o-ziya mein laa-khada kare'n. Unhe'n naar-e-jahannam se bachaae'n, shaitan ki itaa-at ke daaire se baahar nikaale'n aur nafsaani hirs-o-hawa ki parastish se nikaal kar Allah aur uske Rasool ﷺ ki itaa-at-o-ibaadat ka paaband banade'n.

## ⑥ Daai Ke Ausaaf

Ek (1) muballigh aur daai ilallah ka kaun se akhlaaq-o-aadaat aur kin ausaaf-o-khasaais se muttasif hona zaroori hai? Iski wazaahat Allah Azzwo Wajal ne be-shumaar aayaat mein farmaai hai.

### ① Ikhlāas:

Ausaaf-e-duaat mein se ek (1) cheez to ikhlāas hai. Daai-o-muballigh par waajib hai ke uska amal-e-daawat-o-irshad khaalis aur mahez Allah Azzwo Wajal ki raza-o-khushnoodi ke liye ho. Riya, logo'n ki wah-wah aur taareef-o-khushaamad ka talab-gaar na ho. Wo Allah ki taraf logo'n ko 'لَوْجِهَ اللّٰهِ' *li-wajhillah* daawat de aur uske pesh-e-nazar sirf Allah buzurg-o-bar-tar ki khushnoodi matloob ho.

Jaisa ke irshad-e-Rabbani hai:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَنَ اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

Keh Deejiye Ke Meri Raah Ye Hai, Main Aur Meri Ittiba Karne Waale Ham Sab Alaa-wajhil-baseerah Ho Kar Allah Ki Taraf Daawat Dete Hain Aur Allah Paak Hai Aur Main Mushriko'n Mein Se Nahi Hoo'n. (Surah Yusuf: 108)

Aur farmaan-e-Baari Ta'ala hai:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

Us Shakhs Se Baat Mein Behtar Kaun Hai Jo Allah Ki Taraf Daawat Deta Aur Acche Amal Karta Hai Aur Kehta Hai Ke Main Musalmano Mein Se Hoo'n? (Surah Fussilat: 33)



Aye Daai-o-Muballigh! Aap ke liye az-bas zaroori hai ke aap Allah Ta’ala ke liye mukhlis ho’n, akhlaaq-o-ausaaf-e-duaat mein se ye ahem-tareen cheez aur sabse badi sifat hai ke aap maidan-e-daawat-o-tableegh mein ‘لَوْجِهَ اللَّهِ’ *li-wajhillah* kaam Karen. Aur mahez Allah ki raza-o-khushnoodi aur daar-e-aakhirat mein fauz-o-falaah aapka matloob ho.

## ② Ilm

Ausaaf-e-duaat-o-muballigheen mein se doosra wasf ye hai ke aap daawat dete waqt pehle khud saahib-e-ilm-o-daleel ho’n. Aisa na ho ke jis cheez ki daawat de rahe ho’n, uske mutaalliq khud aapko poori waaqfiyat-o-ilm na ho. Chunache irshad-e-Ilaahi hai:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي .

Keh Deejiye Ke Ye Meri Raah Hai, Main Aur Meri Ittiba Karne Waale Alaa Wajhil-baseerah Allah Ki Taraf Daawat Dete Hain. (Surah Yusuf: 108)

Goya, ilm-o-baseerat ke siwa koi chaara nahi aur husool-e-ilm ek fariza hai. ①

① • Is silaila mein Nabi-e-Akram ﷺ ki ba-kasrat ahadees maujood hain, jin mein husool-e-ilm aur ahle ilm hazraat ki fazilat bayan ki gai. Husool-e-ilm ki farziyat ke baare mein Aap ﷺ ka irshad hai:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ .

“Ilm haasil karna har musalman ka farz hai”. (Ibne Majah; Mojam Tabrani Kabeer, Ausat, Sagheer; Sohbul Imaan Bayhaqi; Sahih al-Jaame: V2 P727; Sahih at-Targheeb wat Tarheeb: V2 P140) (Abu Adnan) •

Na-waaqfiyat-o-laa-ilm ki soorat mein daawat dene se ehteraaz kare’n aur is baat se bhi qatai gurezaa’n<sup>1</sup> rahe’n ke aap koi aisa mauzoo ched baithe’n jiske mutaalliq aapko waafir<sup>2</sup> malumaat haasil nahi, kyoune na-waqif bigaadta to hai, sawaarta kuch bhi nahi. Fasaad barpa karta hai, islaah nahi kar paata.

Aye Allah ke bande! Aap Allah se darte rahe’n aur is baat se bhi bache’n ke aap ilm ke baghair Allah par koi baat thop de’n. Aap kisi cheez

<sup>1</sup> T: Bezaar, nafrat karne waale [RKT]

<sup>2</sup> T: (وَافِرٍ) Ziyaada, kaseer, kasrat se, bohot [RKT]

ki taraf us waqt tak daawat na de'n, jab tak uske mutaalliq Allah aur uske Rasool ﷺ ke irshadaat ka poori tarha ilm aur baseerat-o-aagaahi na haasil kar le'n.

Baseerat ke siwa koi chara-e-kaar nahi aur ye har aalim aur taalib-e-ilm aur har muballigh-o-daa'i ilallah ki zimmedaari hai, ke jis kaam ki taraf daawat de, uske mutaalliq pehle khud ilm-o-baseerat haasil karle. Us kaam aur uski daleel par gehri nazar daal le. Phir agar us par haq zaahir ho jae aur wo use ba-khoobi pehchaan le aur samajh jae, tab uski taraf daawat de. Chaahe wo fe'l ki ho ya tark ki.

Agar Allah aur uske Rasool ﷺ ki itaa-at ho to use apnaane ki daawat de. Aur agar koi aisa kaam ho, jisse Allah aur uske Rasool ﷺ ne roka hai, to usse baaz rehne (tark) ki daawat de. Lekin ye sab kuch ilm-o-maarifat aur fehmi-o-baseerat ke bal par hona chaahiye.

### 3 Hilm

Aye Daai! Aap mein jis teesri sifat ka paaya jaana zaroori hai, wo maidan-e-daawat-o-tableegh mein aapka haleem ut taba' <sup>1</sup>, narm-dil, mutahammil mizaaj aur saabir hona hai. Jaisa ke Rasool Allah ﷺ ka amali namoona hamare saamne hai. Jald-baazi-o-ujlat aur jabr-o-tashaddud se parhez kare'n. Daawat-o-tableegh ke dauran sabr-o-himmat ko apnaae'n, hilm-o-burdbaari<sup>2</sup> ikhtiyaar kare'n aur narmi ka daaman haath se na jaane de'n.

Is silsila mein Nabi-e-Akram ﷺ ki ba-kasrat ahadees maujood hain, jin mein ilm, husool-e-ilm ki farziyat ke baare mein Aap ﷺ ka irshad hai:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ.

*“Ilm haasil karna har musalman ka farz hai”*. (Hawaala Page 49 par maujood hai)

Iske baaz dalaael guzishta safhaat mein bhi guzar chuke hain, jaisa ke Allah Jalla wa Alaa ka farman-e-giraami hai:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ

<sup>1</sup> T: (حليم الطبع) Naram-mizaaj, burdbaar, sabr waala, naram-mizaaj [RSB]

<sup>2</sup> T: (جلم) Burdbaari, narmi [FL]

سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٩﴾

Apne Rabb Ke Raaste Ki Taraf Hikmat Aur Nek-nasihath Ke Saath Daawat De'n Aur Unke Saath Acchi Baat Se Jhagda Mujaadala (munaazara) Kare'n. Beshak Aap Ka Rabb Uski Raah Se Gumraah Hone Waalo'n Aur Hidayat-yaaftha Logo'n Ko Jaanne Waala Hai. (Surah an-Nahl: 125)

Aur Allah Subhanahu wa Ta'ala ka irshad hai:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿٥٩﴾

Aye Mere Paeghambar! Aap Allah Ki Rahmat Se Unke Liye Naram-dil Ho Gae Aur Agar Aap Tund-khoo Aur Sangdil Hote To Ye Log Aap Ke Aas-Paas Se Door Bhaag Jaate. Unse Dar-guzar Farmaae'n, Unke Liye Maghfirat Talab Kare'n Aur Unse Mashwara Le'n Aur Jab Aap Kisi Kaam Ka Azm Kar Le'n To Phir Allah Par Tawakkal Kare'n, Beshak Allah Ta'ala Tawakkal Karne Waalo'n Ko Pasand Karta Hai. (Surah Aale Imran: 159)

Aur Hazrat Musa-o-Haroon ﷺ ke waaqia mein irshad-e-Rabbani hai:

إِذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٦٠﴾ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لِّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٦١﴾

Aap Dono Firaun Ke Paas Jaae'n, Beshak Wo Sarkash Baaghi Hai Aur Use Naram Baat Kahe'n Shayad Ke Wo Nasihat Haasil Karle Ya Dar Jaae. (Surah Taa Haa: 43-44)

Aur ek (1) sahih hadees mein Nabi-e-Akram ﷺ ka da-aaiya<sup>1</sup> irshad hai:

اَللّٰهُمَّ مَنْ وَلِيَ مِنْ اَمْرِ اُمَّتِيْ شَيْئًا فَرَّقَ بِهِمْ فَارْفُقْ بِهِ وَمَنْ وَلِيَ مِنْ اَمْرِ اُمَّتِيْ شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْقُقْ عَلَيْهِ.

*“Aye Allah! Jo shakhs meri ummat ke kisi kaam ka zimmedaar banaaya jaae aur wo unke saath narmi ka sulook kare tu bhi uske saath narmi ka sulook kar aur jo koi meri ummat ke kisi kaam ka waali muqarrar ho aur wo un par sakhti kare, to tu bhi uske saath sakhti ka bartao kar”*. (Hadees)

Aye Allah ke bande! Aap par waajib hai ke daawat-o-talbeegh ke dauran rifq-o-narmi<sup>2</sup> ikhtiyaar kare'n, logo'n par sakhti na kare'n aur na hi

<sup>1</sup> T: (دَاعِيَّه) Khwaahish, irada [RKT]

<sup>2</sup> T: Narmi, Meherbaani [FL]

unhe'n deen se door bhagaee'n. Apni sakhti-o-tashaddud, nadaani-o-jahaalat aur muzir-o-takleef-dah, sakht usloob-e-daawat se logo'n ko deen se mutanaffir na kare'n. Aapke liye zaroori hai ke aap haleem ut taba', saabit-o-shaakir, naram dil-o-naram zabaan, sahal-go aur umda kalaam ho'n.

Taa-ke aapne mukhaatib bhai ke dil par asar-andaaz ho'n aur uske dil ko mutaassir kar sake'n, taake use aapki daawat-o-tableegh se uns-o-mohabbat ho. Uske liye kasht-e-dil hamwaar ho. Wo daawat se asar-pazeer ho aur aapke us kaam par wo aapka madh-sara<sup>1</sup> aur shukr-guzaar ho.

Sakhti-o-tashaddud logo'n ko mutanaffir karta hai aur unhe'n qareeb nahi aane deta. Un mein tafraqa-o-intishaar phaelaata aur unhe'n muttafiqa-o-muttahid nahi rehne deta.

#### ④ Amal.

Akhlaaq-o-ausaaf-e-duaat mein se chauthi cheez, jiska ek daai-o-muballigh mein hona sirf zaroori balke waajib hai, wo uska apni daawat par khud poori tarha se amal karna hai aur ye ke daai jin umoor ki logo'n ko daawat de, uska behtareen, umda aur nek amali namoona wo khud ho.

Uska shumaar aise logo'n mein nahi hona chaahiye, jo ek kaam ki taraf daawat to dete hain, magar khud us par amal-paera nahi hote. Aur ek (1) cheez se logo'n ko rokhte hain, magar khud uske murtakib hote hain. Ye khasaara paane waalo'n ka haal hai.

Magar nafa-o-faaida uthaane waale momineen aise daiyaan-e-haq hain, jo khud paekar-e-amal-o-kirdaar hote hain. Amal mein badi sargarmi se hissa lete hain aur kashaa'n-kashaa'n<sup>2</sup> usi taraf kheenche chale aate hain aur jin umoor se wo logo'n ko baaz karte hain, wo khud unse door bhaagte aur ehteraaz karte hain.

Chunache irshad-e-rabbul izzat hai:

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<sup>1</sup> T: (مَدْح سَرَّائِي) Madh, taareef-o-tauseef, madh-khwaani [RKT]

<sup>2</sup> T: (گَشَّانِ گَشَّانِ) Ghaseet-te hue, aahista-aahista, be-ikhtiyaraana [RKT]

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٦٠﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٦١﴾

Aye Imaan Waalo! Tum Wo Baat Kyoun Kehte Ho, Jis Par Khud Amal Nahi Karte? Ye Allah Ke Nazdeek Bahut Bada Gunaah Hai Ke tum Aisi Baat Kaho Jis Par Tum Khud Amal-paera Nahi Ho. (Surah as-Saff: 2-3)

Yahoodiyo'n ke logo'n ko neki ka hukm dene aur khud us par amal-paera na hone par sarzanish<sup>1</sup> karte hue Allah Subhanahu wa Ta'ala irshad farmata hai:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٣٩﴾

Kya Tum Logo'n Ko Neki Ka Hukm Dete Ho Aur Khud Ko Bhool Jaate Ho? Halaanke Tum Kitabullah Ki Tilaawat Bhi Karte Ho, Kya Tum Aql Se Kaam Nahi Lete. (Surah al-Baqara: 44)

Aur Nabi-e-Akram ﷺ ki ek (1) sahih hadees hai. Aap ﷺ farmate hain:

يُوتَى بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيْلَمَى فِي النَّارِ فَتَنْدَلِقُ أَقْتَابَ بَطْنِهِ فَيَدُورُ فِيهَا كَمَا يَدُورُ الْحِمَارُ بِالرَّحَى فَيَجْتَمِعُ عَلَيْهِ أَهْلُ النَّارِ فَيَقُولُونَ لَهُ يَا فَلَانُ! مَا لَكَ أَلَمْ تَكُنْ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ، فَيَقُولُ بَلَى كُنْتُ أَمُرُكُمْ بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَاكُمُ عَنِ الْمُنْكَرِ وَآتِيهِ.

*“Qiyaamat ke din ek (1) aadmi laaya jaaega aur use aag mein phaen diya jaaega, uske pet ki antadiyaa'n baahar nikal aaengi. Wo unke ird-gird is tarha ghoomega jaise gadha chakki ke gird ghoomta hai. Ahle jahannam waha'n jama ho jaaenge aur use kahenge ke kya hua? Kya tum neki ka hukm na dete aur buraai se na rokthe the? Wo kahega: Haa'n main tumhe'n to buraai se rokta tha, magar khud nahi rukta tha, magar khud usse baaz nahi rehta tha”.*

Ye aise shakhs ka haal hai jo Allah ki taraf daawat deta hai, bhalaai ka hukm deta hai aur buraai se baaz karta hai, phir uska apna qaul hi uske fe'l aur uska fe'l uske apne qaul ke mutazaad-o-mukhalif hota hai.

نَعُوذُ بِاللَّهِ مِنْ ذَلِكَ

Muballigh-o-daai ke ahem tareen aur azeem ausaaf mein se ye hai ke wo jis baat ki daawat de, us par khud bhi amal kare aur jin umoor se logo'n ko ro-ke, unse khud bhi baaz rahe. Wo apni daawat-o-tableegh

<sup>1</sup> T: (سَرْزِش) Daant-dapat, tambeeh, malaamat [RKT]

mein akhlaaq-e-hasanah, umda seerat-o-kirdaar, sabr-o-himmat, zabt-o-tahammul aur ikhlaas ka paekar ho.

Aise umoor jo logo'n ki bhalai par mushtamil hain aur unhe'n baatil se door karte hain, unki wazaahat mein koshaa'n rahe. Aur uske saath-saath unke liye hidayat ki dua bhi karta rahe. Apne mukhaatib se kahe:

هَذَاكَ اللَّهُ وَوَفَّقَكَ اللَّهُ لِقَبُولِ الْحَقِّ.

*“Allah Aapko hidayat bakhshae aur haq ko qubool karne ki taufeeq inaayat farmae”.*

Aur use kahe:

أَعَانَكَ اللَّهُ عَلَى قَبُولِ الْحَقِّ.

*“Allah Ta'ala qubool-e-haq ke liye aapki madad farmae”*

Use musalsal daawat deta aur uski rehnumaai karta rahe aur agar mukhaatib se eeza pohonche to us par sabr kare aur uske liye phir bhi hidayat ki dua hi maange. Jab Rasool Allah ﷺ ko bataaya gaya ke qabila Bani Daws ne haq ki nafarmani ki hai to Aap ﷺ ne farmaya:

اَللّٰهُمَّ اهْدِ دَوْسًا وَآتِ بِهِمْ.

*“Aye Allah! Bani Daws ko hidayat ataa farma aur unhe'n jaada-e-haq par lea”.* (Sahih Bukhari: 4392; Sahih Muslim:2524; Abu Dawood: V2 P243; As-Sahih al-Musnad Min Fazaail as-Sahaba ﷺ: P518 (Taaleef Abu Abdullah Mustafa Al-Adwi) [Dar Ibne Affan, Al-Khobar edition])

### Aye Daai-o-Muballigh!

Aap bhi apne mukhaatib ke liye hidayat aur qubool-e-haq ki taufeeq ke liye dua-go rahe'n. Sabr-o-himmat aur zabt-o-tahammul ka daaman haath se na chode'n, maayoos-o-na-ummeed na ho'n aur apni zabaan se kalma-e-khair ke siwa kuch na nikale'n. Sakhti aur tasahddud se kaam na le'n aur na hi mu'n se koi buri baat nikaale'n. Kyounke ye cheez logo'n ko haq se mutanaffir kar deti hai. Albatta agar koi mukhaatib zulm-o-ziyadati aur jabr-o-taaddi par hi utar aae to uska ilaaj alag hai. Chunache irshad-e-ilaahi hai:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ .

Aur Ahle Kitaab Ke Saath Acchi Baat Se Mujaadala-o-munaazara Kare’n, Siwaae Un Logo’n Ke Jo Un Mein Se Zaalim Ho’n. (Surah al-Ankaboot: 43)

Albatta wo zaalim jo daawat-o-tableegh ka muqaabla shar-o-enaad aur eeza-rasaani se kare, uska alag hukm hai. Use adab sikhlaane aur mohazzib banaane ke liye use pas-e-diwaar zindaa’n<sup>1</sup> bhi kiya ja sakta hai. Uski taadeeb-o-tehzeeb<sup>2</sup> iske darja-e-zulm-o-ziyadati ke mutabiq hogi.

Magar jab tak wo eeza-rasaani se ruka rahe, aapke liye zaroori hai ke sabr-o-zabt se kaam le’n aur Allah se ajr-o-sawaab ki ummeed rakhe’n. Uske saath ahsan tareeqo’n se mujaadala-o-munaazara karte rahe’n. Aur agar aapko usse shakhsi taur par koi eeza pohonche to dar-guzar kare’n, jaisa ke Allah ke rasoolo’n aur unke mukhlis paerukaaro’n ne sabr kiya.

Allah Azzo Wajal se dua hai ke wo ham sabke liye husn-e-daawat ki taufeeq arzaa’n<sup>3</sup> kare, hamare quloob aur aamaal ki islaah farmae, ham sabko apne deen ki sahih samajh aur us par saabit-qadmi bakhshhe. Hame’n hidayat-yaafta, haadi-o-rehbar aur islaah-shuda musleh-o-reformer banaae. Wo saahib-e-jalaal-o-azmat, buland-o-baala aur sakhi-o-kareem hai.

وَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِضَارِكٍ عَلَى عَبْدِهِ وَرَسُولِهِ نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَتْبَاعِهِ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.

(Allama) **Abdul Aziz bin Abdullah bin Baaz** (rahimahullah)

Ar-Raees al-Aam li Idaraat al-Buhoos al-Ilmiya  
Wal Ifta wad-Daawah wal-Irshaad, Ar Riyadh (Saudi Arabia)

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<sup>1</sup> T: Qaid-khaane mein daalna [RSB]

<sup>2</sup> T: (تأديب) Ilm aur adab sikhaana, adab seekhna, akhlaaqi tarbiyat [RKT]

<sup>3</sup> T: (أَرْزَأَ) Kaseer, ziyaada [RKT]